with a notable kind of pain: as to be ſet on the cucking ſtool, pillory, or ſuch like. And they be unworthy to live in a common-wealth, the which do, as much as lieth in them, with brawling and ſcolding to diſturb the quietneſs and peace of the ſame. And whereof commeth this contention, ſtrife and variance, but of pride and vain glory? Let us therefore humble our ſelves under the mighty hand of GOD, which hath promiſed to reſt upon them that be humble and low in ſpirit. If we be good and quiet Chriſtian men, let it appear in our ſpeech and tongues. If we have forſaken the Devil, let us uſe no more Deviliſh tongues: He that hath been a raylng ſcolder, now let him be a ſober counſeller. He that hath been a malicious ſlanderer, now let him be a loving comforter. He that hath been a vain railer, now let him be a ghoſtly teacher. He that hath abuſed his tongue in curſing, now let him uſe it in bleſſing. He that hath abuſed his tongue in evil ſpeaking, now let him uſe it in ſpeaking well. All bitterneſs, anger, railing and blaſphemy, let it be avoided from you. If you may, and if it be poſſible, in no wiſe be angry. But if you may not be clean void of this paſſion, then yet ſo temper and bridle it, that it ſtir you not to contention and brawling. If you be provoked with evil ſpeaking, arm your ſelves with patience, lenity and ſilence, either ſpeaking nothing, or elſe being ſoft, meek and gentle in anſwering: Overcome thine adverſary with benefits and gentleneſs. And above all things, keep peace and unity: be no peace-breakers, but peace-makers. And then there is no doubt, but that GOD the Author of comfort and peace, will grant us peace of conſcience, and ſuch concord and agreement, that with one mouth and mind, we may glorifie GOD the Father of our Lord Jeſus Chriſt: to whom be all glory, now and for ever. AMEN.

1 Pet. 5. Luk 1.

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HEreafter ſhall follow Sermons of Faſting, Praying, Alms-deeds: of the Nativity, Paſſion, Reſurrection, and Aſcenſion of our Saviour Chriſt: of the due receiving of his bleſſed Body and Blood, under the form of Bread and Wine: Againſt Idleneſs, againſt Gluttony and Drunkenneſs, againſt Covetouſneſs, againſt Envy, Ire and Malice; with many other matters, as well fruitful as neceſſary to the edifiing of Chriſtian people, and the increaſe of godly living.

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# THE SECOND TOME OF HOMILIES, OF

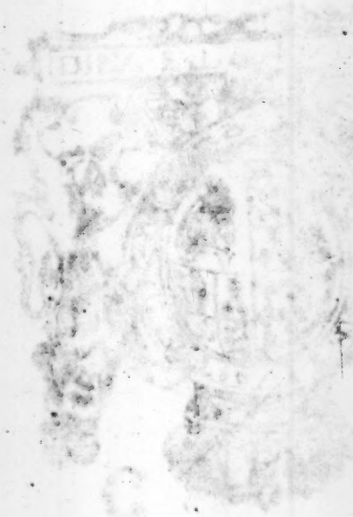
Such Matters as were promiſed, and Entituled in the former part of HOMILIES.

*Set out by the Authority of the late Queens Majeſty: and to be read in every Pariſh Church agreeably.*




*LONDON,*

Printed by *R. H.* and *J. N.* for *Richard Whitaker*, and are to be ſold at his Shop, at the Kings Arms in St. *Pauls* Church-yard. 1640.



# OUTLINES
OF
# SECOND LOVE

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# AN
# *ADMONITION*
## TO ALL
# *MINISTERS ECCLESIASTICAL.*

FOR that the Lord doth require of his Servant whom he hath ſet over his houſhold, to ſhew both faithfulneſs and prudence in his office: it ſhall be neceſſary that ye above all other do behave your ſelves moſt faithfully and diligently in your ſo high a function: that is, aptly, plainely and diſtinctly to read the ſacred Scriptures, diligently to inſtruct the youth in their Catechiſm, gravely and reverently to miniſter his moſt holy Sacraments, prudently alſo to chooſe out ſuch Homilies as be moſt meet for the time, and for the more inſtruction of the people committed to your charge, with ſuch diſcretion, that where the Homily may appear too long for one reading, to divide the ſame to be read part in the forenoon, and part in the afternoon: And where it may ſo chauce ſome one or other Chapter of the Old Teſtament to fall in order to be read upon Sundaies or Holy daies, which were better to be changed with ſome other of the New Teſtament of more edification, it ſhall be well done to ſpend your time to conſider well of ſuch Chapters before-hand, whereby your prudence & diligence in your Office may appear, ſo that your people may have cauſe to glorifie God for you, and be the readier to embrace your labours to your better commendation, to the diſcharge of your conſciences, and their own.

# The Table of Homilies enſuing.


1 OF the uſe of the Church. page 1
2 Againſt peril of Idolatry. 11
3 For repairing and keeping clean the Church, 77
4 Of good works, and firſt of Faſting. 81
5 Againſt Gluttony and Drunkenneſs. 94
6 Againſt exceſs of Apparel. 102
7 An Homily of Prayer. 110
8 Of the place and time of Prayer. 124
9 Of Common prayer and Sacraments. 133
10 An information of them which take offence at certain places of holy Scripture. 143
11 Of Almes-deeds. 154
12 Of the Nativity. 167
13 Of the Paſſion for good Friday. 175
14 Of the Reſurrection for Eaſter-day. 189
15 Of the worthy receiving of the Sacrament. 197
16 An Homily concerning the comming down of the holy Ghoſt, for Whitſunday. 206
17 An Homily for Rogation-week. 217
18 Of the ſtate of Matrimony. 239
19 Againſt Idleneſſe. 249
20 Of Repentance, and true reconciliation unto God. 256
21 An Homily againſt diſobedience and wilfull Rebellion. 278


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136779



# AN HOMILY OF

## The right use of the Church, or Temple of GOD, and of the reverence due unto the same.

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### The first Chapter.

WHERE there appeareth at these dayes great slackness, and negligence of a great sort of people, in resorting to the Church, there to serve GOD their Heavenly Father, according to their most bounden duty, as also much uncomely and unreverent behaviour of many persons in the same when they be there assembled; and thereby may just fear arise of the wrath of GOD, and his dreadfull plagues hanging over our heads for our grievous offences in this behalf, amongst other many and great sinns which wee dayly and hourly commit before the Lord. Therefore for the discharge of all our consciences, and for the avoyding of the common perill and plague hanging over us, let us consider what may be said out of GODS holy book concerning this matter, whereunto I pray you give good audience, for that it is of great weight, and concerneth you all. Although the eternal and incomprehensible Majesty of GOD, the Lord of Heaven and Earth, whose seat is Heaven, and the Earth his footstool, cannot be inclosed in Temples or houses made with mans hand, as in dwelling places able to receive or contain his Majesty, according as is evidently declared by the Prophet Esaias, and by the doctrine of S. Steven & S. Paul in the Acts

*Esay 66.*
*Acts 7, 17.*

Acts of the Apoſtles. And where King Salomon (who builded unto the Lord the moſt glorious Temple that ever was made) ſaith, Who ſhall be able to build a meet or worthy Houſe for him? If Heaven, and the Heaven above all Heavens cannot contain him: how much leſs can that which I have builded? And further confeſſeth: What am I, that I ſhould be able to build thee an Houſe, O Lord? But yet for this purpoſe only it is made, that thou maieſt regard the prayer of thy ſervant, and his humble ſupplication. Much leſs then be our Churches meet dwelling places to receive the incomprehenſible Majeſty of God. And indeed, the chief and ſpecial Temples of GOD, wherein hee hath greateſt pleaſure, and moſt delighteth to dwell, & continue in, are the bodies and minds of true Chriſtians, and the choſen people of GOD, according to the doctrine of the holy Scripture, declared in the firſt Epiſtle to the Corinthians, Know ye not (ſaith Saint Paul) that ye be the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will GOD deſtroy. For the Temple of God is holy, which ye are. And again in the ſame Epiſtle, Know ye not that your body is the Temple of the holy Ghoſt dwelling in you, whom ye have given you of GOD, and that ye be not your own? For ye are dearly bought. Glorify ye now therefore GOD in your body, and in your Spirit, which are GODS. And therefore as our Saviour Chriſt teacheth in the Goſpel of S. John, they that worſhip GOD the Father in ſpirit and truth, in what place ſoever they do it, worſhip him aright: for ſuch worſhippers doth GOD the Father look for. For GOD is a Spirit, and thoſe that worſhip him, muſt worſhip him in ſpirit and truth, ſaith our Saviour Chriſt. Yet all this notwithſtanding, the material Church or Temple is a place appointed as well by the uſage and continual examples expreſſed in the old Teſtament, as in the New, for the people of GOD to reſort together unto, there to hear GODS holy Word, to call upon his holy Name, to give him thanks for his innumerable and unſpeakable benefits beſtowed upon us, and duly and truly to celebrate his holy Sacraments: (In the unfeigned doing and accompliſhing of the which ſtandeth that true and right worſhipping of GOD aforementioned) and the ſame Church or Temple is by the holy Scriptures both of the old Teſtament and new, called the Houſe or Temple of the Lord, for the peculiar ſervice there done to his Majeſty by his people, and for the effectuous preſence of his heavenly Grace, wherewith he by his ſaid holy Word indueth his people ſo there aſſembled. And to the ſaid Houſe or Temple of GOD, at all times by common order appointed, are all people that be godly indeed bound with all diligence to reſort, unleſs by ſickneſs, or other moſt urgent cauſes they be letted therefro. And all the ſame ſo reſorting thither, ought with all quietneſs and reverence there to behave themſelves, in doing their bounden duty and ſervice to Almighty GOD, in the congregation of his Saints. All which things are evident to be proved by GODS holy Word, as hereafter ſhall plainly appear.

3 Reg. 8. 2 Par. 2 & 6.

2 Cor. 3.

1 Cor. 6.

Joh. 4.

And

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And first of all, I will declare by the Scriptures, that it is called (as it is indeed) the House of GOD, and Temple of the Lord. He that sweareth by the Temple (saith our Saviour Christ) sweareth by it, and him that dwelleth therein, meaning GOD the Father, which he also expresseth plainly in the Gospel of S. John, saying, Do not make the House of my Father the house of merchandize. And in the book of the Psalms, the prophet David saith, I will enter into thine House, I will worship in thy holy Temple, in thy fear. And it is almost in infinite places of the Scripture, specially in the Prophets, and book of Psalms, called the House of God, or house of the Lord; sometimes it is named the Tabernacle of the Lord, and sometimes the Sanctuary, that is to say, the holy place or House of the Lord. And it is likewise called the House of prayer, as Salomon, who builded the Temple of the Lord at Hierusalem, doth oft call it the House of the Lord, in the which the Lords Name should be called upon. And Esaias in the 56. Chapter, My House shall be called the House of prayer amongst all Nations. Which text our Saviour Christ allegeth in the new Testament, as doth appear in three of the Evangelists, and in the parable of the Pharise and Publican which went to pray, in which parable our Saviour Christ saith, They went up into the Temple to pray. And Anna the holy widow and prophetess, served the Lord in fasting and prayer in the Temple night and day. And in the story of the Acts it is mentioned, how that Peter and John went up into the Temple at the hour of prayer. And S. Paul praying in the Temple at Hierusalem, was rapt in the Spirit, and did see Jesus speaking unto him. And as in all convenient places, prayer may be used of the godly privatly: so it is most certain, that the Church or Temple is the due and appointed place for common and publick prayer. Now that it is likewise the place of thanksgiving unto the Lord for his innumerable and unspeakable benefits bestowed upon us, appeareth notably in the latter end of the Gospel of S. Luke, and the beginning of the story of the Acts, where it is written, that the Apostles and Disciples after the ascension of the Lord, continued with one accord daily in the Temple, always praying and blessing GOD. And it is likewise declared in the first Epistle to the Corinthians, that the Church is the due place appointed for the use of the Sacraments. It remaineth now to be declared, that the Church or Temple is the place where the lively Word of GOD (and not mans inventions) ought to be read and taught, and that the people are bound thither with all diligence to resort: and this proof likewise to be made by the Scriptures, as hereafter shall appear.

John 2.
Matth. 23.
John 2
Psalm 5.
Exod. 25.
Levit. 19.
3 Reg. 8.
2 Par. 6.
Esay 56.
Matth. 12.
Matth. 21.
Mark 11.
Luke 19.
Luke 18.
Luke 2.
Acts 3.
Luke 24.
Act. 12.
1 Cor. 11.

In the story of the Acts of the Apostles, we read that Paul and Barnabas preached the Word of God in the Temples of the Jews at Salamine. And when they came to Antiochia, they entred on the Sabbath day into the Synagogue or Church and sat down, and after the lesson or reading of the Law and the Prophets, the ruler of the Temple sent unto them saying: Ye men & brethren, if any of you have any exhortation to make unto the people, say it. And so Paul standing up and making silence with his hand, said, Ye men that be Israelites, and ye that fear God, give ear, &c.

Acts 13

preaching

preaching to them a ſermon out of the Scriptures, as there at large appeareth. And in the ſame Story of the Acts, the xvii. chap. is teſtified, how Paul preached Chriſt out of the Scriptures at Theſſalonica. And in the xv. chapter, James the Apoſtle in that holy Council and Aſſembly of his fellow Apoſtles ſaith, Moſes of old time hath in every City certain that preach him in the Synagogues or Temples, where he is read every Sabbath day. By theſe places ye may ſee the uſage of reading the Scriptures of the old Teſtament among the Jews in their Synagogues every Sabbath day, and Sermons uſually made upon the ſame. How much more then is it convenient that the Scriptures of GOD, and ſpecially the Goſpel of our Saviour Chriſt ſhould be read and expounded to us that be Chriſtians, in our Churches, ſpecially our Saviour Chriſt and his Apoſtles allowing this moſt godly and neceſſary uſage, and by their examples confirming the ſame?

Acts 15.

Matth. 4.
Mark 1.
Luke 4.
Matth. 13, 20.
Mark 6.
Luke 13.
Luke 4.

It is written in the ſtories of the Goſpel in divers places, that Jeſus went round about all Galile, teaching in their Synagogues, and preaching the Goſpel of the Kingdom. In which places is his great diligence in continual preaching and teaching of the people moſt evidently ſet forth.

In Luke ye read, how Jeſus according to his accuſtomed uſe came into the Temple, and how the book of Eſaias the Prophet was delivered him, how he read a text therein, and made a Sermon upon the ſame.

Luke 19.
John 8.

And in the xix. is expreſſed how he taught daily in the Temple. And it is thus written in the 8 of John, Jeſus came again early in the morning into the Temple, and all the people came unto him, and he ſat down, & taught them. And in the xviii. of John, our Saviour teſtifieth before Pilate, that he ſpake openly unto the world, and that he alwaies taught in the Synagogue, and in the Temple, whither all the Jews reſorted, and that ſecretly he ſpake nothing. And in S. Luke, Jeſus taught in the Temple, and all the people came early in the morning unto him, that they might hear him in the Temple.

John 11.

Luke 21.

Here ye ſee as well the diligence of our Saviour in teaching the Word of GOD in the Temple dayly, and ſpecially on the Sabbath dayes, as alſo the readineſs of the people reſorting all together, & that early in the morning, into the Temple to hear him.

The ſame example of diligence in preaching the Word of God in the Temple, ſhall ye find in the Apoſtles: and the people reſorting unto them, Acts the fift. Where the Apoſtles, although they had been whipped and ſcourged the day before, and by the high Prieſt commanded that they ſhould preach no more in the Name of Jeſus, yet the day following they entred early in the morning into the Temple, and did not ceaſe to teach and declare Jeſus Chriſt. And in ſundry other places of the ſtory of the Acts, ye ſhall find like diligence both in the Apoſtles in teaching, and in the people in comming to the Temple to hear GODS Word. And it is teſtified in the firſt of Luke, that when Zachary the Holy Prieſt, and father to John Baptiſt, did ſacrifiſe within the Temple, all the people ſtood without a long time praying: ſuch was their zeal and fervency at that time. And in the ſecond of Luke appeareth what great Journeyes men, women

Acts 13, &c.

Luke 1.

Luke 2.

136779



women, yea and children took, to come to the Temple on the Feast day, there to serve the Lord, and especially the example of Joseph, the blessed Virgin Mary, mother to our Saviour Jesus Christ, and of our Saviour Christ himself, being yet but a child, whose examples are worthy for us to follow. So that if we would compare our negligence in resorting to the House of the Lord there to serve him, with the diligence of the Jews in comming daily very early, sometime by great journies to their Temple, and when the multitude could not be received within the Temple, the fervent zeal that they had, declared in standing long without, and praying: we may justly in this comparison condemn our slothfulness, and negligence, yea plain contempt, in comming to the Lords House, standing so neer unto us, so seldome and scarcely at any time. So far is it from a great many of us to come early in the morning, or give attendance without, who disdain to come into the Temple: and yet we abhor the very name of the Jews, when we hear it, as of a most wicked, and ungodly people. But it is to be feared, that in this point we be far worse than the Jews, and that they shall rise at the day of judgment, to our condemnation, who in comparison to them, shew such darkness, and contempt in resorting to the House of the Lord, there to serve him, according as we are of duty most bound. And besides this most horrible dread of GOD'S just judgment in the great day, we shall not in this life escape his heavy hand and vengeance for this contempt of the House of the Lord and his due service in the same, according as the Lord himself threatneth in the first chapter of the Prophet Aggeus, after this sort: *Agge 1.* Because you have left my House desert, and without company (saith the Lord) and ye have made haste every man to his own house, for this cause are the Heavens staied over you, that they should give no dew, and the Earth is forbidden that it shall bring forth her fruit, and I have called drought upon the Earth and upon the Mountains, and upon Corn, and upon Wine, and upon Oyl, and upon all things that the Earth bringeth forth, and upon men, and upon beasts, and upon all things that mens hands labour for. Behold, if we be such worldlings that we care not for the eternal judgments of GOD (which yet of all other are most dreadful and horrible) we shall not escape the punishment of GOD in this world by drought and famine, and the taking away of all worldly commodities, which we as worldlings seem only to regard, and care for. Whereas on the contrary part, if we would amend this fault, or negligence, slothfullness, and contempt of the house of the Lord, and his due service there, and with diligence resort thither together, to serve the Lord with one accord, and consent, in all holiness and righteousness before him, we have promises of benefits both Heavenly and worldly: Wheresoever two or three be gathered in my Name (saith our Saviour Christ) there am I in the middest of them. And what can be more blessed, than to have our Saviour Christ among us? Or what again can be more unhappy or mischievous, than to drive our Saviour Christ from amongst us, to leave a place for his, and our most ancient, and mortal enemy, the old Dragon and Serpent, Sathan the devil in the midst of us? *Matth. 18.*

In

In the ſecond of Luke it is wꝛitten how that the mother of Chꝛiſt, and Joſeph, when they had long ſought Chꝛiſt, whom they had loſt and could find him no where, that at the laſt they found him in the Temple, ſitting in the middeſt of the Doctoꝛs. So if we lack Jeſus Chꝛiſt, that is to ſay, the Saviour of our Souls and bodies, we ſhall not find him in the Maꝛket place, oꝛ in the Guild-hall, much leſs in an Ale-houſe oꝛ Tavern, amongſt good fellowes (as they call them) ſo ſoon as we ſhall find him in the Temple, Loꝛds Houſe, amongſt the Teachers and Pꝛeachers of his Woꝛd, where indeed he is to be found. And as concerning woꝛldly commodities, we have a ſuꝛe pꝛomiſe of our Saviour Chꝛiſt: Seek ye fiꝛſt the kingdome of GOD and the righteouſneſs thereof, and all theſe things ſhall withall be given unto you. And thus we have in the fiꝛſt part of this Homily declaꝛed by Gods woꝛd, that the Temple oꝛ Chuꝛch is the Houſe of the Loꝛd, foꝛ that the Seꝛvice of the Loꝛd (as teaching and hearing of his holy Woꝛd, calling upon his holy Name, giving thanks to him foꝛ his gꝛeat and innumerable benefits, and due miniſtring of his Sacraments) is there uſed. And it is likewiſe declaꝛed by the Scꝛiptuꝛes, how all godly and Chꝛiſtian men and women ought at times appointed, with diligence to reſoꝛt unto the Houſe of the Loꝛd, there to ſeꝛve him and to gloꝛifie him, as he is moſt woꝛthy, and we moſt bound, to whom be all gloꝛy and honour, woꝛld without end. Amen.

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## The ſecond part of the Homily of the right uſe of the Church.

IT was declaꝛed in the fiꝛſt part of this Homily, by GODS Woꝛd that the Temple oꝛ Chuꝛch is the Houſe of the Loꝛd, foꝛ that the ſeꝛvice of the Loꝛd (as teaching and hearing of his holy Woꝛd, calling upon his holy Name, giving thanks to him, foꝛ his gꝛeat, and innumerable benefits, and due miniſtring of the Sacraments) is there uſed. And it is likewiſe alꝛeady declaꝛed by the Scꝛiptuꝛes, how all godly and Chꝛiſtian men and women, ought at times appointed, with diligence to reſoꝛt unto the Houſe of the Loꝛd, there to ſeꝛve him, and to gloꝛifie him, as he is moſt woꝛthy, and we moſt bounden.

Now it remaineth in this ſecond part of the Homily concerning the right uſe of the Temple of GOD, to be likewiſe declaꝛed by GODS Woꝛd, with what quietneſs, ſilence and reveꝛence, thoſe that reſoꝛt to the Houſe of the Loꝛd, ought to uſe and behave themſelves.

It may teach us ſufficiently how well it doth become us Chꝛiſtian men reveꝛently to uſe the Chuꝛch and holy Houſe of our pꝛayeꝛs, by conſidering in how gꝛeat reveꝛence and veneꝛation the Jews in the old Law had their Temple, which appeaꝛeth by ſundꝛy places, whereof I will note unto you certain. In the xxvi. of Matthew, it is laid to our Savi-

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our Christs charge before a Temporal Judge, as a matter worthy death, by the two false witnesses, that he had said, he could destroy the Temple of GOD, and in three dayes build it again, not doubting but if they might make men to believe that he had said any thing against the Honour and Majesty of the Temple, he should seem to all men most worthy of death. And it the xxi. of the Acts, when the Jewes found Paul in the Temple, they laid hands upon him, crying, Ye men Israelites, help, this is the man who teacheth all men every where against the people, and the Law, and against this place: besides that, he hath brought the Gentiles into the Temple, and hath prophaned this holy place. Behold, how they took it for a like offence to speak against the Temple of GOD, as to speak against the Law of GOD, and how they judged it convenient, that none but godly persons, and the true worshippers of GOD, should enter into the Temple of GOD. And the same fault is laid to Pauls charge by Tertullus, an eloquent man, & by the Jews in the xxiiii. of the Acts, before a temporal Judge, as a matter worthy of death, that he went about to pollute the Temple of GOD. And in the xxvii. of Matthew, when the chief Priests had received again the pieces of silver at Judas hand, they said, It is not lawfull to put them into Corban (which was the treasure-house of the Temple) because it is the price of blood. So that they could not abide that not only any unclean person, but also any other dead thing that was judged unclean, should once come into the Temple, or any place thereto belonging. And to this end is S. Pauls saying in the second Epistle to the Corinthians the vi. chapter to be applyed: What fellowship is there betwixt righteousnes and unrighteousnes? or what communion between light and darknes? or what concord between Christ and Belial? Or what part can the faithful have with the unfaithful? Or what agreement can there be between the Temple of GOD, and images? Which sentence, although it be chiefly referred to the temple of the mind of the godly: yet seeing that the similitude, and pith of the argument is taken from the material Temple, it inforceth that no ungodlines, specially of images or idols, may be suffered in the Temple of GOD, which is the place of worshipping GOD: and therefore can no more be suffered to stand there, than light can agree with darknes, or Christ with Belial: for that the true worshipping of GOD, and the worshipping of images, are most contrary. And the setting of them up in the place of worshipping, many give great occasion to ỹ worshipping of them. But to turn to the reverence that the Jewes had to their Temple: you wil say that they honoured it superstitiously, and a great deal too much, crying out, the Temple of the Lord, the Temple of the Lord, being notwithstanding most wicked in life, and be therefore most justly reproved of Jeremy the Prophet of the Lord: truth it is that they were superstitiously given to the honoring of their Temple. But I would we were not as farr too short from the due reverence of the Lords House, as they overshot themselves therein. And if the Prophet justly reprehended them, hearken also what the Lord requireth at our hands, that we may know whether we be blame-worthy or no.

Acts 21.

Acts 24.

Matth. 27

1 Cor. 6.

Jeremy 7.

It

It is written in Ecclesiastes the fourth chapter, When thou dost enter
Eccles. 4. into the House of GOD (sayth he) take heed to thy feet, draw neer that thou mayest hear: for obedience is much more worth than the sacrifice of fools, which know not what evil they do. Speak nothing rashly there, neither let thine heart be swift to utter words before GOD. For GOD is in heaven, and thou art upon the earth, therefore let thy words be few. Note (welbeloved) what quietnes in gesture, and behaviour, what silence in talk, and words, is required in the House of GOD, for so he calleth it. See whether they take heed to their feet, as they be here warned, which never cease from uncomely walking, and jetting up, and down, and overthwart the Church, shewing an evident signification of notable contempt, both of GOD, and all good men there present: and what heed they take to their tongues and speech, which do not only speak words swiftly and rashly before the Lord (which they be here forbidden) but also oftentimes speak filthy, rovetously and ungodly, talking of matters scarce honest, or fit for the Ale-house or Tavern, in the House of the Lord, little considering that they speak before GOD, who dwelleth in Heaven, (as is here declared) when they be but vermin here creeping upon the earth, in comparison to his eternal Majes-
Matth. 12. ty, and less regarding that they must give an account at the great day, of every idle word wheresoever it be spoken, much more of filthy, unclean, or wicked words spoken in the Lords House, to the great dishonour of his Majesty, and offence of all that hear them. And indeed concerning the people, and multitude, the Temple is prepared for them to be hearers, rather than speakers, considering that aswell the word of GOD is there read or taught, whereunto they are bound to give diligent ear, with reverence and silence, as also that common prayer and thanksgiving are rehearsed, and said by the publick Minister in the name of the people, and the whole multitude present, whereunto they giving their ready audience, should assent, and say Amen, as Saint Paul tea-
1 Cor. 14. cheth in the first Epistle to the Corinthians. And in another place, glorifying GOD with one spirit and mouth: which cannot be when every man and woman in several pretence of devotion prayeth privatly, one asking, another giving thanks, another reading doctrine, and not regarding to hear common prayer of the Minister. And peculiarly, what due reverence is to be used in ministring of the Sacraments in the
1 Cor. 11. Temple, the same S. Paul teacheth to the Corinthians, rebuking such as did unreverently use themselves in that behalf. Have ye not houses to eat and drink in (saith he?) Do ye despise the Church, or congregation of GOD? What shall I say to you? Shall I praise you? In this I praise you not. And GOD requireth not only this outward rever-
Ose. 9. ence of behaviour and silence in his House, but all inward rederence in cleansing of the thoughts of our hearts, threatning by his Prophet Osee in the ix. Chapter, that for the malice of inventions, and devices of the people, he will cast them out of his House: whereby is also signified the
Levit. 19 eternal casting of them out of his Heavenly House, and Kingdome, which is most horrible. And therefore in the xix. of Levinicus GOD saith, Fear

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136779



you with reverence my Sanctuary, for I am the Lord. And according to the same the Prophet David saith, I will enter into thine house, I will worship in thy holy Temple in thy fear: shewing what inward reverence, and humbleness of mind the godly men ought to have in the House of the Lord. And to allege somewhat concerning this matter out of the new Testament, in what honour GOD would have his House or Temple kept, and that by the example of our Saviour Christ, whose authority ought of good reason with all true Christians to be of most weight and estimation; it is written in all the four Evangelists, as a notable act, and worthy to be testified by many holy witnesses, how that our Saviour Jesus Christ, that merciful, and mild Lord, compared for his meekness to a sheep, suffering with silence his fleece to be shorn from him, and to a Lamb led without resistance to the slaughter, which gave his body to them that did smite him, answered not him that reviled, nor turned away his face from them that did reproach him, and spit upon him, and according to his own example, gave precepts of mildness, and sufferance to his Disciples: Yet when he seeth the Temple, & holy House of his Heavenly Father misordered, polluted, and prophaned, used great severity, and sharpness, overturneth the Tables of the exchangers, subverteth the seats to them that sold Doves, maketh a whip of cords, and scourgeth out those wicked abusers, and prophaners of the Temple of God, saying, My house shall be called the house of prayer, but yee have made it a denn of theeves. And in the second of John, Do not yee make the House of my Father the House of Merchandise. For as it is the House of GOD, when GODS service is duly done in it: So when we wickedly abuse it with wicked talk or covetous bargaining, we make it a denn of thieves, or an house of merchandise. Yea, and such reverence would Christ should be therein, that he would not suffer any vessel to be carried thorow the Temple. And whereas our Saviour Christ (as is before mentioned out of S. Luke) could be found no where (when he was sought) but only in the Temple among the Doctors, and now again he exerciseth his authority, and jurisdiction, not in Castles, and Princely Palaces amongst souldiers, but in the Temple: Yee may hereby understand in what places his spiritual Kingdome (which he denyeth to be of this world) is soonest to be found, and best to be known of all places in this world. And according to the example of our Saviour Christ, in the Primitive Church, which was most holy, and godly, and in the which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the House of the Lord, nor admitted to Common prayer, and the use of the holy Sacraments, with other true Christians, untill they had done open penance before the whole Church. And this was practised, not only upon mean persons, but also upon the rich, noble and mighty persons, yea, upon Theodosius that puissant, and mighty Emperor, whom for committing [a] a grievous, and wilfull murther, S. Ambrose Bishop of Millain reproved sharply, and [b] did also excommunicate the said Emperour, and brought him to open penance. And they that were so justly exempted, and banished (as

*Psalm.* 5.

*Matth.* 21. *Mark* 11. *Luke* 19. *John* 11.

*Esay* 53. *Acts* 8.

*Esay* 50.

*Matth.* 5.

*John* 2.

*Mark* 11.

[a] The peoples fault was most grievous: the sentence executed otherwise, and more cruell than it should.

[b] He was only dehorted from receiving the Sacrament, untill by Repentance he might be better prepared, *Chrysost.*

(as it were) from the House of the Lord, were taken (as they be indeed) for men divided, and separated from Christs Church, and in most dangerous estate, yea as S. Paul saith, even given unto Sathan the devil for a time, and their company was shunned, and avoided of all good men and women, until such time as they by repentance, and publick penance, were reconciled. Such was the honour of the Lords house in mens hearts, and outward reverence also at that time, and so horrible a thing was it to be shut out of the Church, and House of the Lord in those daies, when Religion was most pure, and nothing so corrupt as it hath been of late daies. And yet we willingly, either by absenting our selves from the house of the Lord, do (as it were) excommunicate our selves from the Church, and fellowship of the Saints of GOD, or else coming thither, by uncomely and unreverent behaviour there, by hasty, rash, yea unclean and wicked thoughts and words before the Lord our GOD, horribly dishonour his holy House the Church of GOD, and his holy Name and Majesty, to the great danger of our souls, yea, and certain damnation also, if we do not speedily, and earnestly repent us of this wickedness.

1 Cor. 5.

Thus ye have heard (dearly beloved) out of GODS Word, what reverence is due to the holy House of GOD, how all godly persons ought with diligence at times appointed thither to repair, how they ought to behave themselves there, with reverence and dread before the Lord, what plagues and punishments, as well temporal as eternal, the Lord in his holy Word threatneth, as well to such as neglect to come to his holy House, as also to such, who coming thither, do unreverently by gesture or talk there behave themselves. Wherefore if we desire to have seasonable weather, and thereby to enjoy the good fruits of the earth, if we will avoid drought and barrenness, thirst and hunger, which are plagues threatned unto such as make haste to go to their own houses, to ale-houses and taverns, and leave the House of the Lord empty and desolate, if we abhor to be scourged, not with whips made of cords, out of the material Temple only (as our Saviour Christ served the defilers of the House of GOD in Hierusalem) but also to be beaten, and driven out of the eternal Temple and House of the Lord (which is his heavenly Kingdom) with the iron rod of everlasting damnation, and cast into utter darkness, where is weeping and gnashing of teeth; if we fear, dread, and abhor this (I say) as we have most just cause to do: then let us amend this our negligence and contempt in coming to the House of the Lord, this our unreverent behaviour in the House of the Lord, and resorting thither diligently together, let us there with reverent hearing of the Lords Holy Word, calling on the Lords holy Name, giving of hearty thanks unto the Lord for his manifold and inestimable benefits daily and hourly bestowed upon us, celebrating also reverently the Lords holy Sacraments, serve the Lord in his holy house, as becometh the servants of the Lord, in holyness and righteousness before him all the daies of our life, and then we shall be assured, after this life, to rest in his holy hill, and to dwell in his Taberuacle, there to praise and magnifie his holy Name in the congregation

Ephes. 3.

136779



generation of his Saints, in the holy house of his eternal Kingdome of Heaven, which he hath purchased for us, by the death, and shedding of the precious blood of his Son our Saviour Jesus Christ, to whom with the Father, and the holy Ghost, one immortal GOD, be all honour, glory, praise, and thanksgiving, world without end. AMEN.

# AN HOMILY AGAINST peril of Idolatry, and superfluous decking *of Churches.*

## *The first Chapter.*

IN what points the true ornaments of the Church or Temple of GOD do consist, and stand, hath been declared in the two last Homilies, entreating of the right use of the Temple or House of God, and of the due reverence that all true Christian people are bound to give unto the same. The sum whereof is, that the Church or House of God, is a place appointed by the holy Scriptures, where the lively Word of God ought to be read, taught, and heard, the Lords holy Name called upon by publick prayer, hearty thanks given to his Majesty for his infinite, and unspeakable benefits bestowed upon us, his holy Sacraments duly, and reverently ministred, and that therefore all that be godly indeed, ought both with diligence at times appointed, to repair together to the said Church, and there, with all reverence to use, and behave themselves before the Lord. And that the said Church thus godly used by the servants of the Lord, in the Lords true service, for the effectual presence of Gods Grace, wherewith he doth by his holy Word, and promises, endue his people there present, and assembled, to the attainment aswel of commodities worldly, necessary for us, as also of all heavenly gifts, & life everlasting, is called by the word of God (as it is indeed) the Temple of the Lord, and the house of God, and that therefore the due reverence therof is stired up in the hearts of the godly, by the consideration of these true ornaments of the said House of GOD, and not by any outward ceremonies, or costly, and glorious decking of the said House or Temple of the

Lord, contrary to the which moſt manifeſt doctrine of the Scriptures, and contrary to the uſage of the Primitive Church, which was moſt pure, and uncorrupt, and contrary to the ſentences, and judgments of the moſt ancient, learned, and godly Doctors of the Church (as hereafter ſhall appear) the corruption of theſe latter dayes, hath brought into the Church infinite multitudes of images, and the ſame, with other parts of the Temple alſo, have decked with gold, and ſilver, painted with colours, ſet them with ſtone, and pearl, clothed them with ſilks, and precious veſtures, fancying untruly that to be the chief decking, and adorning of the Temple or Houſe of GOD, and that all people ſhould be the more moved to the due reverence of the ſame, if all corners thereof were glorious, and gliſtering with gold, & precious ſtones. Whereas indeed they by the ſaid images, and ſuch glorious deckings of the Temple, have nothing at all profited ſuch as were wiſe, and underſtanding: but have thereby greatly hurt the ſimple and unwiſe, occaſioning them thereby to commit moſt horrible idolatry. And the covetous perſons by the ſame occaſion, ſeeming to worſhip, and peradventure worſhiping indeed, not only the images but alſo the matter of them, gold and ſilver, as that vice of all others in the Scriptures peculiarly called idolatry or worſhiping of images. Againſt the which foul abuſes, and great enormities, ſhall be alleged unto you: Firſt, the authority of GODS holy Word, aſwel out of the old Teſtament, as of the new. And ſecondly, teſtimonies of the holy, and ancient learned Fathers and Doctors, out of their own works, and ancient Hiſtories Eccleſiaſtical, both that you may at once know their judgments, and withall underſtand what manner of ornaments were in the Temples in the Primitive Church in thoſe times, which were moſt pure, and ſincere. Thirdly, the reaſons, and arguments made for the defence of images or idols, and the outragious decking of Temples, and Churches, with gold, ſilver, and pearl, and precious ſtone, ſhall be confuted, and ſo this whole matter concluded. But leſt any ſhould take occaſion by the way, of doubting, by words or names, it is thought good here to note firſt of all, that although in common ſpeech we uſe to call the likeneſs or ſimilitudes of men or things, images, and not idols: yet the Scriptures uſe the ſaid two words (Idols, and Images) indifferently for one thing alway. They be words of divers tongues, and ſounds, but one in ſenſe and ſignification in the Scriptures. The one is taken of the Greek word Εἰδωλα, an idol, and the other of the Latin word Imago, an image, and ſo both uſed as Engliſh terms in the tranſlating of Scriptures indifferently, according as the Septuaginta have in their tranſlation in Greek Εἰδωλα, and S. Hierome in his tranſlation of the ſame places in Latin hath Simulacra, in Engliſh, images. And in the new Teſtament, that which S. John calleth Εἰδωλον, S. Hierome likewiſe tranſlateth Simulacrum, as in all other like places of Scripture uſually he doth tranſlate. And Tertullian, a moſt ancient Doctor, and well learned in both the tongues, Greek and Latin, interpreting this place of S. John, Beware of idols, that is to ſay (ſaith Turtullian) of the Images themſelves: the Latin words which he uſeth, be Effiges, and Imago, to ſay,

Ephe. 5. Coloſſ. 3.

1 John 5.

Lib. de corona militis.

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136779



an Image. And therefore it skilleth not, whether in this process we use the one term or the other, or both together, seeing they both (though not in common English speech, yet in Scripture) signifie one thing: And though some, to blind mens eyes, have heretofore craftily gone about to make them to be taken for words of divers signification in matters of Religion, and have therefore usually named the likeness or similitude of a thing set up amongst the Heathen in their Temples or other places to be worshipped, an Idoll; But the like similitude with us set up in the Church, the place of worshipping, they call an Image, as though these two words (Idoll, and Image) in Scripture, did differ in property, and sense, which (as is aforesaid) differ only in sound and language, and in meaning be indeed all one, specially in the Scriptures, and matters of Religion. And our images also have been, and be, and if they be publikely suffered in Churches and Temples, ever will be also worshipped, and so idolatry committed to them, as in the last part of this Homily shall at large be declared, and proved. Wherefore our images in Temples, and Churches, be indeed none other but idols, as unto the which idolatry hath been, is, and ever will be committed.

And first of all, the Scriptures of the old Testament, condemning, and abhorring as well all Idolatry or worshipping of images, as also the very idols or images themselves, specially in Temples, are so many, and plentifull, that it were almost an infinite work, and to be contained in no small volume, to record all the places concerning the same. For when GOD had chosen to himself a peculiar, and special people from amongst all other Nations that knew not GOD, but worshipped idols, and false Gods, he gave unto them certain ordinances, and Laws to be kept, and observed of his said people. But concerning none other matter did he give either more, or more earnest, and express Laws to his said people, than those that concerned the true worshipping of him, and the avoyding, and fleeing of Idols and Images, and Idolatry: for that, both the said Idolatry is most repugnant to the right worshipping of him, and his true glory, above all other vices, and that he knew the proneness and inclination of mans corrupt kind and nature, to that most odious and abominable vice. Of the which Ordinances and Laws, so given by the Lord to his people concerning that matter, I will rehearse and allege some that be most special for this purpose, that you by them may judge of the rest.

In the fourth Chapter of the Book named Deuteronomy, is a notable place, and most worthy with all diligence to be marked, which beginneth thus: And now Israel, hear the Commandements and Judgements which I teach thee (saith the Lord) that thou doing them, mayst live, and enter, and possess the land which the Lord GOD of your Fathers will give you. Yee shall put nothing to the Word which I speak to you, neither shall yee take any thing from it. Keep yee the Commandements of the Lord your GOD, which I command you. And by *Deut. 4. Num. 22.*

and by after he repeateth the same sentence three or four times, before he come to the matter that he would specially warn them of, as it were for a Preface, to make them to take the better heed unto it. Take heed to thy self (saith he) and to thy soul with all carefulness, lest thou forgettest the things which thine eyes have seen, and that they go not out of thine heart all the dayes of thy life, thou shalt teach them to thy children and nephews, or posterity. And shortly after. The Lord spake unto you out of the middle of the fire, but you heard the voice or sound of his words, but you did see no form or shape at all. And by and by followeth, Take heed therefore diligently unto your souls, you saw no manner of Image in the day in the which the Lord spake unto you in Horeb, out of the midst of the fire, lest peradventure, you being deceived, should make to your selves any graven image, or likeness of man or woman, or the likeness of any beast which is upon the earth, or of the birds that flie under heaven, or of any creeping thing that is moved on the earth, or of the fishes that do continue in the waters: lest peradventure thou lifting up thine eyes to Heaven, do see the Sun, and the Moon, and the stars of Heaven, and so thou, being deceived by errour, shouldest honour, and worship them which the Lord thy GOD hath created to serve all nations that be under Heaven. And again: Beware that thou forget not the covenant of the Lord thy GOD, which he made with thee, and so make thy self any carved Image of them which the Lord hath forbidden to be made: for the Lord thy GOD is a consuming fire, and a jealous GOD. If thou have children, and nephews, and do tarry in the land, and being deceived do make to your selves any similitude, doing evill before the Lord your GOD, and provoke him to anger: I do this day call upon heaven, and earth to witness, that yee shall quickly perish out of the land which you shall possess, you shall not dwell in it any long time, but the Lord will destroy you, and will scatter you amongst all Nations, and yee shall remain but a very few among the Nations, whither the Lord will lead you away, and then shall you serve gods which are made with mans hands, of wood, and stone, which see not, and hear not, neither eat, nor smell, and so forth. This is a notable Chapter, and entreateth almost altogether of this matter. But because it is too long to write out the whole, I have noted you certain principal points out of it. First, how earnestly, and oft he calleth upon them to mark, and to take heed, and that upon the peril of their souls, to the charge which he giveth them. Then how he forbiddeth by a solemn, and long rehearsal of all things in heaven, in earth, and in the water, any image or likeness of any thing at all to be made. Thirdly, what penalty, and horrible destruction, he solemnly, with invocation of heaven and earth, for record, denounceth, and threatneth to them, their children and posterity, if they contrary to this Commandment, do make or worship any images or similitude, which he so straightly hath forbidden. And when they, this notwithstanding, partly by inclination of mans corrupt nature most prone to idolatry, and partly occasioned by the Gentiles, and Heathen people dwelling about them, who were idolaters,

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136779



did fall to the making and worshipping of images: GOD, according to his Word, brought upon them all those plagues which he threatned them with, as appeareth in the books of the Kings, and the Chronicles, in sundry places at large. And agreeable hereunto are many other notable places in the old Testament, Deuteronomy 27. Cursed be he that maketh a carved image, or a cast or molten image, which is abomination before the Lord, the work of the artificers hand, and setteth it up in a secret corner, and all the people shall say, Amen.

Read the thirteen and fourteen Chapters of the book of Wisedome, concerning idols or images, how they be made, set up, called upon, and offered unto, and how he praiseth the tree whereof the gibbet is made, as happy, in comparison to the tree that an image or idoll is made of, even by these very words, Happy is the tree where through righteousnes commeth, (meaning the gibbet) but cursed is the idoll that is made with hands, yea, both it, and he that made it, and so forth. And by and by he sheweth how that the things which were the good creatures of GOD before, (as trees or stones) when they be once altered, and fashioned into images to be worshipped, become abomination, a temptation unto the souls of men, and a snare for the feet of the unwise, And why? the seeking out of images is the beginning of whoredome, (saith he) and the bringing up of them, is the destruction of life: for they were not from the beginning, neither shall continue for ever, The wealthy idlenes of men hath found them out upon earth, therefore shall they come shortly to an end: and so forth to the end of the Chapter, containing these points, How idols or images were first invented, and offred unto, how by an ungracious custome they were established, how tyrants compell men to worship them, how the ignorant and the common people are deceived by the cunning of the workman, and the beauty of the image, to do honour unto it, and so to err from the knowledge of GOD, and of other great and many mischiefs that come by images. And for a conclusion he saith, that the honouring of abominable images, is the cause, the beginning, and end of all evill, and that the worshippers of them be either mad, or most wicked. See, and view the whole chapter with diligence, for it is worthy to be well considered, specially that is written of the deceiving of the simple and unwise common people by idols and images, and repeated twice or thrice, lest it should be forgotten. And in the chapter following be these words: the painting of the picture and carved image with divers colours, enticeth the ignorant so, that he honoureth and loveth the picture of a dead image that hath no soul. Nevertheles, they that love such evill things, they that trust in them, they that make them, they that favour them, and they that honour them, are all worthy of death, &c. *Sapi. 15.*

In the book of Psalmes, the Prophet curseth the image-honourers in divers places. Confounded be all they that worship carved images, & that delight or glory in them. Like be they unto the images that make them, and they that put their trust in them. *Psal. 115. Psal. 135.*

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And in the Prophet Elay, saith the Lord, Even I am the Lord, and this is my Name, and my glory will I give to none other, neither my honour to graven Images. And by and by, Let them be confounded with shame that trust in Idols or Images, or say to them, You are our GODS. And in the xl. Chapter, after he hath set forth the incomprehensible Majesty of GOD, he asketh, To whom then will yee make GOD like? Or what similitude will yee set up unto him? Shall the carver make him a carved image? and shall the Goldsmith cover him with Gold, and cast him into a form of Silver-plates? And for the poor man, shall the image maker frame an image of timber, that he may have somewhat to set up also? And after this he cryed out, O wretches, heard yee never of this? Hath it not been preached unto you since the beginning, and so forth, how by the Creation of the world, and the greatness of the work, they might understand the Majesty of GOD, the Creatour and Maker of all, to be greater than that it should be expressed, or set forth in any image or bodily similitude? And besides this preaching, even in the Law of GOD written with his own finger (as the Scripture speaketh) and that in the first Table, and the beginning thereof. is this doctrine aforesaid against images (not briefly touched) but at large set forth and preached, and that with denunciation of destruction to the contemners and breakers of this Law, and their posterity after them. And lest it should yet not be marked or not remembred, the same is written, and reported, not in one, but in sundry places of the Word of GOD, that by oft reading and hearing of it, we may once learn, and remember it: as you also hear dayly read in the Church, GOD spake these words, and said, I am the Lord thy GOD. Thou shalt have none other Gods but me. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in Heaven above, nor in the Earth beneath, nor in the Water under the Earth: Thou shalt not bow down to them, nor worship them: For I the Lord thy GOD am a jealous GOD, and visit the sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandements. All this notwithstanding, neither could the notableness of the place, being the very beginning of the very loving Lords law, make us to mark it, nor the plain declaration by recounting of all kind of similitudes, cause us to understand it, nor the oft repeating and reporting of it in divers and sundry places, the oft reading and hearing of it, could cause us to remember it, nor the dread of the horrible penalty to our selves, our children and posterity after us, fear us from transgressing of it, nor the greatness of the reward to us, and our children after us, move us any thing to obedience, and the observing of this the Lords great Law: But as though it had been written in some corner, and not at large expressed, but briefly, and obscurely touched, as though no penalty to the transgressours, nor reward to the obedient, had been adjoyned unto it, like blind men without all knowledge and understanding, like unreasonable beasts, without dread of punishment, or respect of reward,

Exodus 20.

Exodus 20. Deut. 5.

136779



ward, have diminished, and dishonoured the high Majesty of the living GOD, by the baseness and vileness of sundry, and divers images of dead stocks, stones and metals. And as the Majesty of GOD, whom we have left, forsaken and dishonoured, and therefore the greatness of our sin, and offence against his Majesty, cannot be expressed: So is the weakness, vileness, and foolishness, in device of the images (whereby we may have dishonoured him) expressed at large in the Scriptures, namely the Psalms, the book of Wisdom, the Prophet Esaias, Ezekiel, and Baruch, specially in these places and chapters of them: Psalm cxv. and cxxxiv. Esa. xl. and xliv. Ezekiel the vi. Wisdome xiii. xiv. xv. Baruc. vi. The which places, as I exhort you often, and diligently to read, so are they too long at this present to be rehearsed in an Homily. Notwithstanding, I will make you certain brief or short notes out of them, what they say of these idols or images. First, that they be made but of small pieces of wood, stone, or metal, and therefore they cannot be any similitudes of the great Majesty of GOD, whose seat is heaven, and the earth his footstool. Secondarily, that they be dead, have eyes, and see not, hands, and feel not, feet, and cannot go, &c. And therefore they cannot be fit similitudes of the living GOD. Thirdly, that they have no power to do good nor harm to others, though some of them have an axe, some a sword, some a spear in their hands, yet do thieves come into their Temples, and rob them, and they cannot once stir to defend themselves from the thieves: nay, if the Temple or Church be set afire, that their Priests can run away, and save themselves, but they cannot once move, but tarry still like blocks as they are, and be burned: and therefore they can be no meet figures of the puissant, and mighty GOD, who alone is able both to save his servants, and to destroy his enemies everlastingly. They be trimly deckt with Gold, Silver, and Stone, as well the images of men, as of women, like wanton wenches (saith the Prophet Baruch) that love paramours, and therefore can they not teach us, nor our Wives and daughters any soberness, modesty, and chastity. And therefore although it is now commonly said that they be the lay-mens books, yet we see they teach no good lesson, neither of God, nor godliness, but all error and wickedness. Therefore GOD by his word, as he forbiddeth any idols or images to be made or set up, so doth he command such as we find made and set up, to be pulled down, broken, and destroyed.

Places of the Scripture against idols or images.

Baruch. 6.

And it is written in the book of Numbers, the xxiii chapter, that there was no idol in Jacob, nor there was no image seen in Israel, and that the Lord GOD was with the people. Where note, that the true Israelites, that is, the people of GOD, have no images among them, but that GOD was with them, and that therefore their enemies cannot hurt them, as appeareth in the process of that chapter. And as concerning images already set up, thus saith the Lord in Deuteronomy, Overturn their Altars, and break them to pieces, cut down their groves, burn their images: for thou art an holy people unto the Lord. And the same is repeated more vehemently again in the twelfth chapter

Numb. 23.

Deut. 7. & 12.

ter of the same book. Here note, what the people of GOD ought to do to Images where they find them. But lest any private persons, upon colour of destroying Images, should make any stir or disturbance in the Common-wealth, it must alway be remembred, that the redress of such publick enormities pertaineth to the Magistrates, and such as be in authority only, and not to private persons, and therefore the good Kings of Juda, Asa, Ezechias, Josaphat, and Josias, are highly commended for the breaking down, and destroying of the Altars, Idols, and images. And the Scriptures declare that they, especially in that point, did that which was right before the Lord. And contrarywise, Hieroboam, Achab, Joas, and other Princes, which either set up, or suffered such altars or images undestroyed, are by the Word of God reported to have done evil before the Lord. And if any, contrary to the commandement of the Lord, will needs set up such altars or images, or suffer them undestroyed amongst them, the Lord himself threatneth in the first chapter of the book of Numbers, and by his holy Prophets, Ezechiel, Micheas, and Abacuc, that he will come himself, and pull them down. And how he will handle, punish, and destroy the people that so set up, or suffer such altars, images, or idols undestroyed, he denounceth by his Prophet Ezechiel on this manner: I my self (saith the Lord) will bring a sword over you, to destroy your high places, I will cast down your altars, and break down your images, your slain men will I lay before your gods, and the dead carcasses of the children of Israel will I cast before their idols, your bones will I strow round about your altars, and dwelling places, your Cities shall be desolate, the high places laid waste, your altars destroyed and broken, your gods cast down and taken away, your Temples laid even with the ground, your own works clean rooted out, your slain men shall lye amongst you, that ye may learn to know how that I am the Lord, and so forth to the chapters end, worthy with diligence to be read: that they that be neer, shall perish with the sword, they that be far off, with the pestilence, they that flee into holds or wilderness with hunger: and if any be yet left, that they shall be carried away prisoners to servitude and bondage. So that if either the multitude, or plainess of the places might make us to understand, or the earnest charge that GOD giveth in the said places, move us to reward, or the horrible plagues, punishments, and dreadfull destruction, threatned to such worshipers of images or idols, setters up, or maintainers of them, might ingender any fear in our hearts, we would once leave and forsake this wickedness, being in the Lords sight so great an offence, and abomination. Infinite places almost might be brought out of the Scriptures of the old Testament concerning this matter, but these few at this time shall serve for all.

1 *Kings* 16.
1 *Chron.* 14. 15 31.

*Numb.* 1.

*Ezech.* 6.

You will say peradventure, these things pertain to the Jews, what have we to do with them? indeed they pertain no less to us Christians, than to them. For if we be the people of GOD, how can the Word and law of GOD not appertain to us? Saint Paul alleging one text out of the old Testament, concludeth generally for other Scriptures of the old Testament as well as that, saying, Whatsoever is written be-

*Rom.* 15.

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136779



fore (meaning in the old Testament) is written for our instruction: which sentence is most specially true of such writings of the old Testament, as contain the immutable Law and ordinances of God, in no age or time to be altered, nor of any persons of any nations or age to be disobeyed, such as the above rehearsed places be. Notwithstanding, for your further satisfying herein, according to my promise, I will out of the Scriptures of the new Testament or Gospel of our Saviour Christ, likewise make a confirmation of the said doctrine against Idols or Images, and of our duty concerning the same. First, the Scriptures of the new Testament do in sundry places make mention with rejoycing, as for a most excellent benefit and gift of God, that they which received the faith of Christ, were turned from their dumb and dead Images, unto the true and living GOD, who is to be blessed for ever: namely in these places, the 14 and 17 of the Acts of the Apostles, the 11 to the Romans, the first Epistle to the Corinthians, the 12 Chapter, to the Galatians the fourth, and the first to the Thessalonians the first Chapter.

And in like wise the said Idols, Images, and worshipping of them, are in the Scriptures of the new Testament by the Spirit of GOD much abhorred and detested, and earnestly forbidden, as appeareth both in the forenamed places, and also many other besides, as in the vii and xv of the Acts of the Apostles, the first to the Romans, where is set forth the horrible plague of Idolaters, given over by God into a reprobate sense to work all wickednes, and abominations not to be spoken, as usually spiritual, and carnal fornication go together.

In the first Epistle to the Corinthians the fifth Chapter, we are forbidden once to keep company, or to eat and drink with such as be called brethren, or Christians, that do worship images. In the fifth to the Galatians, the worshipping of images is numbred amongst the works of the flesh: and in the first to the Corinthians the tenth, it is called the service of devils, and that such as use it, shall be destroyed. And in the first chapter of the said Epistle, and the fifth to the Galatians, is denounced, that such Image-worshipers shall never come into the inheritance of the Kingdom of Heaven. And in sundry other places is threatned, that the wrath of GOD shall come upon all such. And therefore Saint John in his Epistle exhorteth us as his dear children, to beware of Images. 1 Joh. 5.
And Saint Paul warneth us to flee from the worshiping of them, if we be wise, that is to say, if we care for health, and fear destruction, if we 1 Cor. 10.
regard the Kingdom of GOD, and life everlasting, and dread the wrath of GOD, and everlasting damnation. For it is not possible that we should be worshipers of Images, and the true servants of GOD also, as Saint Paul teacheth, in the second to the Corinthians the first chapter, affirming expressly, that there can be no more assent or agreement between the Temple of GOD (which all true Christians be) and images, than between righteousnes and unrighteousnes, between light and darknes, between the faithfull and the unfaithfull, or between Christ and the devil. Which place enforceth, both that we should not worship images, and that we should not have Images in the Temple, for fear,

and

and occasion of worshipping them, though they be of themselves things indifferent: for the Christian is the holy Temple, and lively image of God, as the place well declareth, to such as will read and weigh it. And whereas all godly men did ever abhorr, that any kneeling and worshipping or offring should be used to themselvs when they were alive (for that it was the honour due to GOD only) as appeareth in the Acts of the Apostles by S. Peter forbidding it to Cornelius, & by S. Paul and Barnabas, forbidding the same to the Citizens in Lystra: Yet we like mad men fall down before the dead idols or images of Peter and Paul, and give that honour to stocks and stones, which they thought abominable to be given to themselves being alive. And the good Angel of GOD, as appeareth in the book of S. Johns Revelation, refused to be kneeled unto, when that honour was offered him of John, Beware (saith the Angel) that thou do it not, for I am thy fellow servant: But the evil angel Sathan desireth nothing so much as to be kneeled unto, and thereby at once both to rob GOD of his due honour, and to work the damnation of such as make him so low curtesie, as in the story of the Gospel appeareth in sundry places. Yea, and he offered our Saviour Christ all earthly goods, on the condition that he would kneel down, and worship him: But our Saviour repelled Sathan by the Scriptures, saying, It is written, Thou shalt worship thy Lord GOD, and him alone shalt thou serve: But we by not worshipping, and serving GOD alone (as the Scriptures teach us) and by worshipping of Images, contrary to the Scriptures, pluck Sathan to us, and are ready without reward to follow his desire: yea, rather than fail, we will offer him gifts, and oblations to receive our service. But let us brethren, rather follow the counsel of the good Angel of GOD, than the suggestion of subtil Sathan, that wicked angel, and old serpent, who according to the pride whereby he first fell, attempteth alway by such sacrilege to deprive GOD (whom he envieth) of his due honour: and (because his own face is horrible and ugly) to conveigh it to himself by the mediation of gilt stocks and stones, and withall to make us the enemies of GOD, and his own suppliants and slaves, and in the end to procure us for a reward, everlasting destruction, and damnation: Therefore above all things, if we take our selves to be Christians indeed (as we be named) let us credit the Word, obey the Law, and follow the doctrine and example of our Saviour, and master Christ, repelling Sathans suggestions to idolatry, and worshipping of images, according to the truth alleged, and taught out of the Testament and Gospel of our said Heavenly Doctor and Schoolmaster Jesus Christ, who is GOD to be blessed for ever, AMEN.

*Acts 10.* *Acts 14.*

*Matth. 4.* *Luke 4.*

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# The ſecond part of the Homily againſt *peril of Idolatry.*

YOU have heard (welbeloved) in the firſt part of this Homily, the doctrine of the Word of GOD againſt idols and images; againſt idolatry and worſhipping of images, taken out of the Scriptures of the old Teſtament and new, and confirmed by the examples as well of the Apoſtles as our Saviour Chriſt himſelf. Now although your Saviour Chriſt taketh not, or needeth not any teſtimony of men, and that which is once confirmed by the certainty of his eternal truth, hath no more need of the confirmation of mans doctrine and writings, than the bright Sun at noon-tide hath need of the light of a little Candle to put away darkneſs, and to encreaſe his light: yet further for your contentation, it ſhall in this ſecond part be declared (as in the beginning of the firſt part was promiſed) that this truth and doctrine concerning the forbidding of images, and worſhipping of them taken out of the holy Scriptures, aſwel of the old Teſtament, as the new, was believed and taught of the old holy Fathers, and moſt ancient learned Doctors, and received in the old Primitive Church, which was moſt uncorrupt and pure. And this declaration ſhall be made out of the ſaid holy Doctors own writings, and out of the ancient Hiſtories Eccleſiaſtical to the ſame belonging.

Tertullian, a moſt ancient Writer, and Doctor of the Church, who lived about one hundred and threeſcore years after the death of our Saviour Chriſt, both in ſundry other places of his works, and ſpecially in his book written againſt the manner of Crowning, and in another little treatiſe intituled, Of the Souldiers Crown or Garland, doth moſt ſharply and vehemently write, and inveigh againſt images or idols. And upon Saint Johns words, the firſt Epiſtle, and fifth Chapter ſaith thus: Saint John (ſaith he) deeply conſidering the matter ſaith, My little children, keep your ſelves from images or idols. He ſaith not now. Keep your ſelves from idolatry, as it were from the ſervice and worſhipping of them: but from the images of idols themſelves, that is, from the very ſhape and likeneſs of them. For it were an unworthy thing, that the image of the living GOD ſhould become the image of a dead idol. Do you not think thoſe perſons which place images and idols in Churches and Temples, yea ſhrine them even over the the Lords Table, even as it were of purpoſe to the worſhipping and honouring of them, take good heed to either of S. Johns counſel, or Tertullians? For ſo to place images and idols, it is to keep themſelves from them, or elſe to receive and embrace them.

Lib. contra coronandi morem.

1 Joh. 5

Origines in his book against Celsus, saith thus: Christian men, and Jews, when they hear these words of the Law (Thou shalt fear the Lord thy GOD, and shalt not make any image) do not only abhor the Temples, Altars and images of the Gods, but if need be, will rather die than they should defile themselves with any impiety. And shortly after he saith, In the common-wealths of the Jews, the carver of idols, and image-maker was cast far off and forbidden, lest they should have any occasion to make images, which might pluck certain foolish persons from GOD, and turn the eyes of their souls to the contemplation of earthly things. And in another place of the same book: It is not only (saith he) a mad and frantick part to worship images, but also once to dissemble or wink at it. And a man may know God, and his only Son, and those which have had such honour given them by God, that they be called Gods: But it is not possible that any should, by worshipping of Images get any knowledge of God.

Athanasius in his book against the Gentiles, hath these words: Let them tell I pray you, how GOD may be known by an Image. If it be by the matter of an Image, then there needeth no shape or form, seeing that God hath appeared in all material creatures which do testifie his glory. Now if they say he is known by the form or fashion: is he not better to be known by the living things themselves, whose fashions the Images expresse? For of surety, the glory of GOD should be more evidently known if it were declared by reasonable & living creatures, rather than by dead and unmoveable Images. Therefore when ye do grave or paint Images, to the end to know GOD thereby, surely ye do an unworthy and unfit thing. And in another place of the same book he saith, The invention of Images came of no good, but of evil, and whatsoever hath an evil beginning, can never in any thing be judged good, seeing it is altogether naught. Thus far Athanasius, a very ancient, holy, and learned Bishop and Doctor, who judgeth both the first beginning and the end and altogether of Images or Idols to be naught.

Lactantius likewise, an old and learned writer, in his book of the Origine of errour, hath these words, GOD is above man, and is not placed beneath, but is to be sought in the highest region. Wherefore there is no doubt, but that no religion is in that place wheresoever any image is: For if religion stand in godly things, (and there is no godliness but in heavenly things) then be images without religion. These be Lactantius words, who was above xiii. hundred years ago, and within three hundred years after our Saviour Christ. Lib. 2 cap. 16.

Cyrillus, an old and holy Doctor, upon the Gospel of S. John, hath these words, Many have left the creator, and have worshipped the creature, neither have they been abashed to say unto a stock, Thou art my father, and unto a stone, Thou begottest me. For many, yea, almost all (alas for sorrow) are fallen into such folly, that they have given the glory of Deity or Godhead, to things without sence or feeling.

Epiphanius Bishop of Salamine in Cyprus, a very holy and learned man, who lived in Theodosius the Emperours time, about three hundred

136779



dred and ninety years after our Saviour Chriſts aſcenſion, writeth this to John, Patriarch of Hieruſalem: I entred (ſaith Epiphanius) into a certain Church to pray: I found there a linnen cloth hanging in the Church-door, painted, and having in it the image of Chriſt, as it were, or of ſome other Saint, (for I remember not well whoſe image it was) therefore when I did ſee the image of man hanging in the Church of Chriſt, contrary to the authority of the Scriptures, I did tear it, and gave counſel to the keepers of the Church, that they ſhould wind a poor man that was dead, in the cloth, and ſo bury him.

And afterwards the ſame Epiphanius ſending another unpainted cloth, for that painted one which he had torn, to the ſaid Patriarch, writeth thus, I pray you will the Elders of that place to receive this cloth which I have ſent by this bearer, and command them that from henceforth no ſuch painted clothes, contrary to our religion, be hanged in the Church of Chriſt. For it becometh your goodneſs rather to have this care, that you take away ſuch ſcrupuloſity, which is unfitting for the Church of Chriſt, and offenſive to the people committed to your charge. And this Epiſtle, as worthy to be read of many, did S. Jerome himſelf tranſlate into the Latin tongue. And that ye may know that S. Jerome had this holy and learned Biſhop Epiphanius in moſt high eſtimation, and therefore did tranſlate this Epiſtle, as a writing of authority; hear what a teſtimony the ſaid S. Jerome giveth him in another place, in his Treaty againſt the errors of John Biſhop of Hieruſalem, where he hath theſe words: Thou haſt (ſaith S. Jerome) Pope Epiphanius, which doth openly in his letters call thee an Heretick. Surely thou art not to be preferred before him, neither for age nor learning, nor godlineſs of life, nor by the teſtimony of the whole World. And ſhortly after in the ſame treaty, ſaith S. Jerome, Biſhop Epiphanius was ever of ſo great veneration, and eſtimation, that Valens the Emperor, who was a great perſecutor, did not once touch him. For hereticks, being Princes, thought it their ſhame, if they ſhould perſecute ſuch a notable man. And in the tripartite Eccleſiaſtical Hiſtory, the ninth book, and xlviii chapter, is teſtified, that Epihpanius being yet alive, did work miracles, and that after his death, devils being expelled at his grave or tomb, did roar. Thus you ſee, what authority S. Jerome, and that moſt ancient Hiſtory give unto the holy and learned Biſhop Epiphanius, whoſe judgment of images in Churches and Temples, then beginning by ſtealth to creep in, is worthy to be noted.

All notable Biſhops were then called *Popes*.

Lib. 9. cap. 48.

Firſt, he judged it contrary to Chriſtian Religion, and the authority of the Scriptures, to have any images in Chriſts Church. Secondly, he rejected not only carved, graven and molten images, but alſo painted images, out of Chriſts Church. Thirdly, that he regarded not whether it were the image of Chriſt, or of any other Saint, but being an image, would not ſuffer it in the Church. Fourthly, that he did not only remove it out of the Church, but with a vehement zeal, tear it in ſunder, and exhorted that a courſe ſhould be wrapped and buried in it, judging it meet for nothing, but to rot in the earth, following herein the example

of the good King Ezechias, who broke the brazen Serpent to pieces, and burned it to ashes, for that idolatry was committed to it. Last of all, that Epiphanius thinketh it the duty of vigilant Bishops, to be carefull that no images be permitted in the Church, for that they be occasion of scruple and offence to the people committed to their charge. Now whereas neither S. Jerome, who did translate the first Epistle, nor the Authors of that most ancient History Ecclesiastical tripartite (who do most highly commend Epiphanius, as is aforesaid) nor any other godly or learned Bishop at that time, or shortly after, have written any thing against Epiphanius judgment concerning images: it is an evident proof, that in those daies, which were about four hundred years after our Saviour Christ, there were no images publickly used, and received in the Church of Christ, which was then much less corrupt, and more pure than now it is.

And whereas images began at that time secretly, and by stealth to creep out of private mens houses into the Churches, and that first in painted clothes, and walls, such Bishops as were godly and vigilant, when they spyed them, removed them away as unlawfull, and contrary to Christian Religion, as did here Epiphanius, to whose judgment you have not only Saint Jerome the Translator of his Epistle, and the writer of the History tripartite, but also all the learned and godly Clerks, yea, and the whole Church of that Age, and so upward to our Saviour Christs time, by the space of about four hundred years, consenting and agreeing. This is written the more largely of Epiphanius, for that our image-maintainers now adaies, seeing themselves so pressed with this most plain and earnest act, and writing of Epiphanius, a Bishop, and Doctor of such antiquity and authority, labour by all means (but in vain against the truth) either to prove that this Epistle was neither of Epiphanius writing, nor S. Jeromes translation: either if it be, say they, it is of no great force: for this Epiphanius, say they, was a Jew, and being converted to the Christian faith, and made a Bishop retained the hatred which Jews have to images still in his mind, and so did, and wrote against them as a Jew, rather than as a Christian. O Jewish impudence, and malice of such devisers, it would be proved, and not said only that Epiphanius was a Jew. Furthermore, concerning the reason they make, I would admit it gladly. For if Epiphanius judgment against images is not to be admitted, for that he was born of a Jew, an enemy to Images, which be GODS enemies, converted to Christs Religion, then likewise followeth it, that no sentence in the old Doctors and Fathers sounding for images, ought to be of any authority: for that in the Primitive Church the most part of learned Writers, as Tertullian, Cyprian, Ambrose, Austen, and infinite others more, were of Gentiles (which be favourers and worshipers of images) converted to the Christian Faith, and so let somewhat slip out of their pens, sounding for images, rather as Gentiles than Christians, as Eusebius in his History Ecclesiastical, and Saint Jerome saith plainly, that

images

13679



images came first from the Gentiles to us Christians. And much more doth it follow, that the opinion of all the rabblement of the Popish Church maintaining images, ought to be esteemed of small authority, for that it is no marvel that they which have from their childhood been brought up amongst images and idols, and have drunk in idolatry almost with their mothers milk, hold with images and idols, and speak and write for them. But indeed it would not be so much marked, whether he were of a Jew or Gentile converted unto Christs Religion, that writeth, as how agreeable or contrary to GODS Word he doth write, and so to credit or discredit him. Now what GODS Word saith of idols and images, and the worshiping of them, you heard at large in the first part of this Homily.

Saint Ambrose in his treaty of the death of Theodosius the Emperour, saith, Helene found the Cross and the title on it. She worshipped the King, and not the wood surely; (for that is an heathenish errour, and the vanity of the wicked) but she worshipped him that hanged on the Cross, and whose name was written in the title, and so forth. See both the godly Empress fact, and Saint Ambrose judgment at once. They thought it had been an heathenish errour, and vanity of the wicked, to have worshipped the Cross it self, which was embrewed with our Saviour Christs own precious bloud. And we fall down before every cross piece of Timber, which is but an image of that Cross.

Saint Augustine, the best learned of all ancient Doctors, in his xliv. Epistle to Maximus saith, Know thou, that none of the dead, nor any thing that is made of GOD, is worshipped as GOD of the Catholick Christians, of whom there is a Church also in our Town. Note, that by S. Augustine, such as worshipped the dead, or creatures, be not Catholick Christians.

The same Saint Augustine teacheth in the xii book of the City of GOD, the tenth Chapter, that neither Temples or Churches ought to be builded or made for Martyrs or Saints, but to GOD alone: and that there ought no Priests to be appointed for Martyr or Saint, but to GOD only. The same S. Augustine in his book of the manners of the Catholick Church, hath these words: I know that many be worshippers of tombs and pictures, I know that there be many that banquet most riotously over the graves of the dead, and giving meat to dead carkasses, do bury themselves upon the buried, and attribute their gluttony and drunkenes to Religion. See, he esteemeth worshipping of Saints tombs and pictures, as good Religion as gluttony and drunkenes, and not better at all. Saint Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images, and saith himself, images be of more force to crooken an unhappy soul, than to teach and instruct it. And saith further, Every child, yea every beast knoweth that it is not God that they see. Wherefore then doth the Holy Ghost so often monish us of that which all men know? Whereunto

Lib. de civitate Dei cap. 43. in Pſal. 36, & 113.

Saint Auguſtine himſelf anſwereth thus: For (ſaith he) when images are placed in Temples, and ſet in honourable ſublimity, and begin once to be worſhiped, forthwith breedeth the moſt vile affection of errour. This is S. Auguſtines judgment of images in Churches, that by and by they breed errour and idolatry. It would be tedious to rehearſe all other places, which might be brought out of the ancient Doctors againſt images and idolatry. Wherefore we ſhall hold our ſelves contented with theſe few at this preſent. Now as concerning Hiſtories Eccleſiaſtical touching this matter, that ye may know why, and when, and by whom images were firſt uſed privately, and afterwards not only received into Chriſtian Churches and Temples, but in concluſion worſhiped alſo, and how the ſame was gain-ſaid, reſiſted, and forbidden as well by godly Biſhops and learned Doctors, as alſo by ſundry Chriſtian Princes: I will briefly collect into a compendious hiſtory, that which is at large, and in ſundry places written by divers ancient writers and hiſtoriographers concerning this matter.

As the Jews, having moſt plain and expreſs commandement of GOD, that they ſhould neither make nor worſhip any image, (as it is at large before declared) did notwithſtanding, by the example of the Gentiles or Heathen people that dwelt about them, fall to the making of images, and worſhiping of them, and ſo to the committing of moſt abominable idolatry, for the which GOD by his holy Prophets doth moſt ſharply reprove and threaten them, and afterward did accompliſh his ſaid threatnings by extreme puniſhing of them (as is alſo above ſpecified:) Even ſo ſome of the Chriſtians in old time, which were converted from worſhiping of idols and falſe gods, unto the true living GOD, and to our Saviour Jeſus Chriſt, did of a certain blind zeal (as men long accuſtomed to images) paint or carve images of our Saviour Chriſt, his Mother Mary, and of the Apoſtles, thinking that this was a point of gratitude and kindneſs toward thoſe by whom they had received the true knowledge of GOD, and the doctrine of the Goſpel. But theſe pictures or images came not yet into Churches, nor were not yet worſhiped of a long time after. And leſt you ſhould think that I do ſay this of my own head, only without authority, I allege for me Euſebius Biſhop of Ceſarea, and the moſt ancient Author of the Eccleſiaſtical Hiſtory, who lived about the three hundred and thirtieth year of our Lord in Conſtantinus Magnus daies, and his Son Conſtantius, Emperors, in the ſeventh book of his Hiſtory Eccleſiaſtical, the xiv Chapter, and Saint Jerome upon the tenth Chapter of the Prophet Jeremy: who both expreſly ſay, that the errors of images (for ſo Saint Jerome calleth it) have come in, and paſſed to the Chriſtians from the Gentiles, by an Heathenish uſe and cuſtome. The cauſe and means Euſebius ſheweth, ſaying, It is no marvel if they which being Gentiles before, and did believe, ſeem to offer this, as a gift to our Saviour, for the benefits which they had received of him: Yea, and we do ſee now, that images of Peter,

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13679



and Paul, and of our Saviour himself be made, and tables to be painted, which we think to have been observed and kept indifferently by an Heathenish custome. For the Heathen are wont to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.

Thus far I have rehearsed Eusebius words. Where note ye, that both Saint Jerome, and he agreeth herein, that these images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being converted to the faith of Christ, retained yet some remnants of Gentility not throughly purged: for Saint Jerome calleth it an errour manifestly. And the like example we see in the Acts of the Apostles, of the Jews, who when they were converted to Christ, would have brought in their circumcision (whereunto they were so long accustomed) with them, into Christs Religion. With whom the Apostles, (namely Saint Paul) had much a doe for the staying of that matter. But of circumcision was less marvel, for that it came first in by GODS ordinance and commandment. A man may most justly wonder of images so directly against Gods holy Word, and straight Commandment, how they should enter in. But images were not yet worshiped in Eusebius time, nor publickly set up in Churches and Temples; and they who privately had them, did err of a certain zeal and not by malice; but afterwards they crept out of private houses into Churches, and so bred first superstition, and last of all idolatry amongst Christians, as hereafter shall appear. Acts 15.

In the time of Theodosius, and Martian, Emperours, who reigned about the year of our Lord 460. and 1117. years ago, when the people of the City of Nola once a year did celebrate the birth day of Saint Felix in the Temple, and used to banquet there sumptuously, Pontus Paulinus Bishop of Nola caused the walls of the Temple to be painted with stories taken out of the old Testament, that the people beholding, and considering those pictures, might the better abstain from too much surfetting and riot. And about the same time Aurelius Prudentius, a very learned and Christian Poet, declareth how he did see painted in a Church, the history of the passion of Saint Calsian, a Schoolmaster and Martyr, whom his own Schollars at the commandment of the tyrant, tormented with the picking or stabbing in of their pointels or brazen penns into his body, and so by a thousand wounds and moe (as saith Prudentius) most cruelly slew him. And these were the first paintings in Churches that were notable of antiquity. And so by this example came in painting, and afterward images of Timber and Stone and other matter, into the Churches of Christians. Now, and ye well consider this beginning, men are not so ready to worship a picture on a wall, or in a window, as an imbossed, and gilt image, set with Pearl, and Stone. And a process of a story, painted with the gestures, and actions of many persons, and commonly the sum of the story written withall, hath another use in it, than one dumb

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idol or image ſtanding by it ſelf: but from learning by painted ſtories, it came by little and little to idolatry. Which when godly men (as well Emperors and learned Biſhops as others) perceived, they commanded that ſuch pictures, images, or idols, ſhould be uſed no more. And I will for a declaration thereof, begin with the decree of the ancient Chriſtian Emperors, Valens, and Theodoſius the ſecond, who reigned about four hundred years after our Saviour Chriſts aſcenſion, who forbad that any images ſhould be made or painted privately: for certain it is, that there was none in Temples publickly in their time. Theſe Emperors did write unto the Captain of the Army attending on the Emperors after this ſort: Valens and Theodoſius Emperors unto the Captain of the Army: Whereas we have a diligent care to maintain the religion of GOD above, in all things, we will grant to no man to ſet forth, grave, carve, or paint the image of our Saviour Chriſt in colours, Stone, or any other matter, but in what place ſoever it ſhall be found, we command that it be taken away, and that all ſuch as ſhall attempt any thing contrary to our decrees or commandment herein, ſhall be moſt ſharply puniſhed. This decree is written in the books named Libri Auguſtales, the Emperial books, gathered by Tribonianus, Baſilides, Theophilus, Dioſcorus, and Satira, men of great authority and learning, at the commandment of the Emperor Juſtinian, and is alleged by Petrus Crinitus, a notable learned man, in the ix book, and ix chapter of his work, entituled, De honeſta diſciplina, that is to ſay, of honeſt learning. Here you ſee what Chriſtian Princes of moſt ancient times decreed againſt images, which then began to creep in amongſt the Chriſtians. For it is certain, that by the ſpace of three hundred years and more after the death of our Saviour Chriſt, and before theſe godly Emperors reigned, there were no images publickly in Churches or Temples. How would the idolaters glory, if they had ſo much antiquity and authority for them, as is here againſt them?

Now ſhortly after theſe daies, the Gothes, Vandals, Hunns and other barbarous and wicked Nations, burſt into Italy, and all parts of the Weſt Countreys of Europe, with huge and mighty armies, ſpoyled all places, deſtroyed Cities, and burned Libraries, ſo that Learning and true Religion went to wrack, and decayed incredibly. And ſo the Biſhops of thoſe latter daies being of leſs learning, and in the midſt of the wars, taking leſs heed alſo than did the Biſhops afore, by ignorance of GODS Word, and negligence of Biſhops, and ſpecially barbarous Princes, not rightly inſtructed in true Religion, bearing the rule, Images came into the Church of Chriſt in the ſaid Weſt parts, where theſe barbarous people ruled; not now in painted clothes only, but embоſſed in Stone, Timber, Metal, and other like matter, and were not only ſet up; but began to be worſhiped alſo. And therefore Serenus Biſhop of Maſſile, the head Town of Gallia Narbonenſis (now called the Province) a godly and learned man, who was about ſix hundred years after our Saviour Chriſt, ſeeing the people by occaſion of Images fall to

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136779



moſt abominable idolatry, brake to pieces all the images of Chriſt and Saints which were in that city, and was therefore complained upon to Gregory, the firſt of that name Biſhop of Rome, who was the firſt learned Biſhop that did allow the open having of images in Churches, that can be known by any writing or hiſtory of antiquity, and upon this Gregory do all image-worſhippers at this day ground their defence. But as all things that be amiſs, have from a tolerable beginning grown worſe and worſe, till they at the laſt became untolerable: ſo did this matter of images. Firſt, men uſed privately ſtories painted in tables, cloathes and walls. Afterwards, groſs and imboſſed images privately in their own houſes. Then afterwards, pictures, firſt, and after them imboſſed images began to creep into Churches, learned, and godly men ever ſpeaking againſt them. Then by uſe it was openly maintained that they might be in Churches, but yet forbidden that they ſhould be worſhipped. Of which opinion was Gregory, as by the ſaid Gregories Epiſtle to the forenamed Serenus Biſhop of Maſſile, plainly appeareth. Which Epiſtle is to be found in the book of Epiſtles of Gregory, or Regiſter, in the x. part of the iiii. Epiſtle, where he hath theſe words: That thou didſt forbid images to be worſhipped, we praiſe altogether, but that thou didſt break them, we blame. For it is one thing to worſhip the picture, and another thing by the picture of the ſtory, to learn what is to worſhipped. For that which Scripture is to them that read, the ſame doth picture perform unto idiots, or the unlearned beholding, and ſo forth. And after a few words: Therefore it ſhould not have been broken, which was ſet up, not to be worſhipped in Churches but only to inſtruct the minds of the ignorant. And a little after, Thus thou ſhouldeſt have ſaid, if you will have images in the Church for that inſtruction wherefore they were made in old time, I do permit that they may be made, and that you may have them, and ſhew them, that not the ſight of the ſtory, which is opened by the picture: but that worſhipping which was inconveniently given to the pictures, did miſlike you. And if any would make images, not to forbid them, but avoid by all means to worſhip any image. By theſe ſentences taken here and there out of Gregories Epiſtle to Serenus (for it were too long to rehearſe the whole) ye may underſtand whereunto the matter was now come ſix hundred years after Chriſt: that the having of images or pictures in the Churches, were then maintained in the Weſt part of the world (for they were not ſo forward yet in the Eaſt Church) but the worſhipping of them was utterly forbidden. And you may withall note, that ſeeing there is no ground for worſhipping of images in Gregories writing, but a plain condemnation thereof, that ſuch as do worſhip images, do unjuſtly alledge Gregory for them. And further, if images in the Church do not teach men according to Gregories mind, but rather blind them: it followeth, that images ſhould not be in the Church by his ſentence, who only would they ſhould be placed there to the end that they might teach the ignorant. Wherefore, if it be declared that images have been and be worſhipped, and alſo that they teach nothing but errour and lies (which ſhall by GOD S grace hereafter

after be done) I trust that then by Gregories own determination, all images and image-worshipers shall be overthrown. But in the mean season, Gregories authority was so great in all the west Church, that by his encouragement men set up images in all places: but their judgment was not so good to consider why he would have them set up, but they fell all on heaps to manifest Idolatry, by worshipping of them, which Bishop Serenus (not without just cause) feared would come to pass. Now if Serenus his judgment, thinking it meet that images, whereupon Idolatry was committed, should be destroyed, had taken place, Idolatry had been overthrown: For to that which is not, no man committeth Idolatry. But of Gregories opinion thinking that Images might be suffered in Churches, so it were taught that they should not be worshiped, what ruine of Religion, and what mischief ensued afterward to all Christendome, experience hath to our great hurt and sorrow proved. First, by the Schism rising between the East and the West Church about the said Images? Next, by the division of the Empire into two parts, by the same occasion of Images, to the great weakning of all Christendome, whereby last of all, hath followed the utter overthrow of the Christian Religion, and noble Empire in Greece, and all the East parts of the world, and the encrease of Mahomets false religion, and the cruel dominion and tyranny of the Saracens and Turks, who do now hang over our necks also that dwell in the West parts of the world, ready at all occasions to overrun us. And all this do we owe unto our Idols and Images, and our Idolatry in worshipping of them.

But now give you ear a little to the process of the history, wherein I do much follow the histories of Paulus Diaconus, and others joined with Eutropius an old writer. For though some of the Authors were favourers of Images, yet do they most plainly, and at large prosecute the histories of those times, whom Baptist Platina also, in his history of Popes, as in the lives of Constantine, and Gregory the second Bishop of Rome, and other places (where he intreateth of his matter) doth chiefly follow. After Gregories time Constantine Bishop of Rome assembled a Council of Bishops in the West Church, and did condemn Philippicus then Emperour, and John Bishop of Constantinople, of the heresie of the Monothelites, not without cause indeed, but very justly. When he had so done, by the consent of the learned about him, the said Constantine Bishop of Rome, caused the Images of the ancient Fathers, which had been at those six Councils which were allowed, and received of all men, to be painted in the entry of Saint Peters Church at Rome. When the Greeks had knowledge hereof, they began to dispute, and reason the matter of Images with the Latines, and held this opinion, that images could have no place in Christs Church, and the Latines held the contrary, and took part with the images. So the East and West Churches which agreed evil before, upon this contention about images fell to utter enmity, which was never well reconciled yet. But in the mean season Philippicus, and Arthemius, or Anastatius, Emperors, commanded Images and Pictures to be pulled down, and rased out in every place

*Eutrop. li. de. rebus Rom. 23.*

*Platina in vitis Constantini & Grego. 2.*

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136779



of their dominion. After them came Theodosius the third, he commanded the defaced images to be painted again in their places: but this Theodosius reigned but one year. Leo the third of that name succeeded him, who was a Syrian born, a very wise, godly, mercifull, and valiant Prince. This Leo by proclamation commanded, that all images set up in Churches to be worshiped, should be plucked down and defaced: and required specially the Bishop of Rome that he should do the same, and himself in the mean season caused all images that were in the Imperial City Constantinople, to be gathered on an heap in the midst of the City, and there publickly burned them to ashes, and whited over, and rased out all pictures painted upon the walls of the Temples, and punished sharply divers maintainers of images. And when some did therefore report him to be a Tyrant, he answered, that such of all other were most justly punished, which neither worshiped GOD aright, nor regarded the Imperial Majesty and authority, but maliciously rebelled against wholsome and profitable Laws. When Gregorius, the third of that name, Bishop of Rome heard of the Emperors doings at Greece, concerning the images, he assembled a Council of Italian Bishops against him, and there made decrees for images, and that more reverence and honour should yet be given them than was before, and stirred up the Italians against the Emperor, first at Ravenna, and moved them to Rebellion. And as Uspergensis, and Antonius, Bishops of Florence testified in their Chronicles, he caused Rome and all Italy at the least, to refuse their obedience, and the payment of any more tribute to the Emperor: and so by treason and rebellion maintained their idolatry. Which example, other Bishops of Rome have continually followed and gone therein withall most stoutly.

Treason and rebellion for the defence of images.

After this Leo, who reigned xxvij years, succeeded his son Constantine the fifth, who after his Fathers example, kept images out of the Temple, and being moved with the council which Gregory had assembled in Italy for images against his Father: he also assembled a council of all the learned men and Bishops of Asia and Greece, although some writers place this council in Leo Isauricus his Fathers latter daies. In this great assembly they sate in counsel from the fourth of the Idus of February, to the sixt of the Idus of August, and made concerning the use of Images this decree: It is not lawfull for them that believe in God through Jesus Christ, to have any images, neither of the Creator, nor of any creatures, set up in Temples to be worshiped: but rather that all things by the Law of GOD, and for the avoiding of offence, ought to be taken out of the Churches. And this decree was executed in all places where any images were found in Asia or Greece. And the Emperor sent the determination of this council holden at Constantinople, to Paul then Bishop of Rome, and commanded him to call all images out of the Churches: which he (trusting in the friendship of Pippin a mighty Prince) refused to do. And both he, and his successor Stephanus the third (who assembled another council in Italy for images) condemned the Emperor, and the council of Constantinople of heresie, and made a decree that the

A Council against Images.

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only Images (for so they called them) of Christ, the blessed Virgin and other Saints, were indeed worthy honour and worshiping. When Constantine was dead, Leo the fourth his son reigned after him, who married a woman of the City of Athens, named Theodora, who also was called Irene, by whom he had a son named Constantine the first, and dying whilst his son was yet young, left the regiment of the Empire, and governance of his young son to his wife Irene. These things were done in the Church about the year of our Lord 760. Note here, I pray you, in this process of the story, that in the Churches of Asia and Greece, there were no images publickly by the space of almost seven hundred years. And there is no doubt but the primitive Church next the Apostles time was most pure. Note also, that when the contention began about images, how of six Christian Emperors, who were the chief Magistrates by GODS law to be obeyed, only one, which was Theodosius, who reigned but one year, held with Images. All the other Emperors, and all the learned men and Bishops of the East Church, and that in assembled councils condemned them, besides the two Emperors before mentioned, Valens, and Theodosius the second, who were long before these times, who straightly forbad that any Images should be made; And universally after this time, all the Emperors of Greece (only Theodosius excepted,) destroyed continually all Images. Now on the contrary part, note ye, that the Bishops of Rome being no ordinary Magistrates appointed of GOD, out of their Dioces, but usurpers of Princes authority, contrary to Gods Word, were the maintainers of Images against GODS Word, and stirrers up of sedition and rebellion, and workers of continual treason against their Soveraign Lords, contrary to Gods laws, and the ordinance of all humane laws, being not only enemies to GOD, but also Rebels and Traytors against their Princes. These be the first bringers in of Images openly into Churches. These be the maintainers of them in the Churches, and these be the means whereby they have maintained them: to wit, conspiracy, treason and rebellion against GOD and their Princes.

*Of Irene.*

Now to proceed in the history, most worthy to be known. In the nonage of Constantine the first, the Empress Irene his Mother, in whose hands the regiment of the Empire remained, was governed much by the advice of Theodore Bishop, and Tharasius Patriarch of Constantinople, who practised and held with the Bishop of Rome in maintaining of Images most earnestly. By whose counsel and intreaty, the Empress first most wickedly digged up the body of her Father in law Constantine the fift, and commanded it to be openly burned, and the ashes to be thrown into the Sea. Which example (as the constant report goeth) had like to have been put in practice with Princes courses in our daies, had the authority of the holy Father continued but a little longer. The cause why the Empress Irene thus used her Father in law, was, for that he, when he was alive, had destroyed Images, and had taken away the sumptuous ornaments of Churches, saying that Christ, whose Temples they were, allowed poverty, and not Pearls and precious Stones. Afterward

136779



ward the ſaid Irene, at the perſwaſion of Adrian Biſhop of Rome, and Paul the Patriarch of Conſtantinople, and his ſucceſſour Tharaſius, aſſembled a counſell of the Biſhops of Aſia and Greece, at the City Nicea, where the Biſhop of Romes Legates being preſidents of the counſell, and ordring all things as they liſted, the counſell which was aſſembled before under the Emperour Conſtantine the fifth, and had decréed that all images ſhould be deſtroyed, was condemned as an hereticall counſell and aſſembly: And a decree was made, that images ſhould be put up in all the Churches of Greece, and that honour and worſhip alſo ſhould be giben to the ſaid images. And ſo the Empreſſe ſparing no diligence in ſetting up of images, nor coſt in decking them in all Churches, made Conſtantinople within a ſhort time altogether like Rome it ſelfe. And now you may ſee that come to paſſe which Biſhop Serenus feared, and Gregory the firſt forbad in vaine: to wit, that images ſhould in no wiſe be worſhipped. For now not onely the ſimple and unwiſe (unto whom images, as the Scriptures teach, bee ſpecially a ſnare) but the Biſhops and learned men alſo, fall to idolatry by occaſion of images, yea, and make decrees and Lawes for the maintenance of the ſame. So hard is it, and indeed impoſſible any long time to have images publikely in Churches and Temples without idolatry, as by the ſpace of little more then one hundred years betwixt Gregory the firſt, forbidding moſt ſtraightly the worſhipping of images, and Gregory the third, Paul, and Leo the third, Biſhops of Rome, with this counſell commanding, and decreeing that images ſhould bee worſhipped, moſt evidently appeareth.

A decree that Images ſhould be worſhipped

Now when Conſtantine the yong Emperour came to the age of twenty years, he was daily in leſſe and leſſe eſtimation. For ſuch as were about his mother, perſwaded her that it was GODS determination that ſhe ſhould reign alone, and not her ſonne with her. The ambitious woman believing the ſame, deprived her ſonne of all Imperiall dignity, and compelled all the men of warre, with their Captains, to ſweare to her, that they would not ſuffer her ſonne Conſtantine to reigne during her life. With which indignity the young Prince being moved, recovered the regiment of the Empire unto himſelfe by force, and being brought up in true Religion in his fathers time, ſeeing the ſuperſtition of his mother Irene, and the idolatry committed by images, caſt down, brake, and burned all the idols and images that his mother had ſet up. But within a few years after, Irene the Empreſſe taken againe into her ſonns favour, after ſhe had perſwaded him to put out Nicephorus his Uncles eyes, and to cut out the tongues of his four other Uncles, and to forſake his wife, and by ſuch means to bring him into hatred with all his ſubjects: now further to declare that ſhe was no changeling, but the ſame woman that had before digged up, and burned her father in lawes body, and that ſhee would be as natural a mother as ſhee had been a kind daughter, ſeeing the images, which ſhee loved ſo well, and had with ſo great coſt ſet up, daily deſtroyed by her ſonne the Emperour, by the helpe of certaine good companions deprived her ſonne of the Empire: And

firſt, like a kind and loving mother, put out both his eyes, and laid him in priſon, where after long and many torments, ſhe at laſt moſt cruelly ſlew him.

In this hiſtory, joyned to Eutropius, it is written that the Sunne was darkned by the ſpace of xvii. dayes moſt ſtrangely and dreadfully, and that all men ſaid, that for the horrible neſſe of that cruell and unnaturall fact of Irene, and the putting out of the Emperours eyes, the Sunne had loſt his light. But indeed, GOD would ſignifie by the darkneſſe of the Sunn, into what darkneſſe and blindneſſe of ignorance and idolatry, Chriſtendome ſhould fall by the occaſion of images, the bright Sunne of his eternall truth, and light of his holy Word, by the miſts and blacke clouds of mens traditions being blemiſhed and darkened, as by ſundry moſt terrible earthquakes that happened about the ſame time, GOD ſignified, that the quiet eſtate of true religion ſhould by ſuch idolatry be moſt horribly toſſed and turmoyled. And here may you ſee what a gracious and vertuous Lady this Irene was, how loving a neece to her husbands uncles, how kind a mother in law to her ſonnes wife, how loving a daughter to her father in law, how natural a mother to her owne ſonne, and what a ſtout and valiant Captaine the Biſhops of Rome had of her for the ſetting up and maintenance of their idols or images. Surely they could not have found a meeter patron for the maintenance of ſuch a matter, then this Irene, whoſe ambition and deſire of rule was inſatiable, whoſe treaſon continually ſtudied and wrought, was moſt abominable, whoſe wicked and unnaturall cruelty paſſed Medea and Progne, whoſe deteſtable paricides have miniſtred matter to Poets to write their horrible tragedies.

And yet certain Hiſtoriographers, who do put in writing all theſe her horrible wickedneſſes, for love they had to images, which ſhe maintained, doe praiſe her as a godly Empreſs, and as ſent from God. Such is the blindneſs of falſe ſuperſtition, if it once take poſſeſſion in a mans mind, that it will both declare the vices of wicked Princes, and alſo command them. But not long after the ſaid Irene being ſuſpected to the Princes and Lords of Greece of treaſon, in alienating the Empire to Charles King of the Francons, and for practiſing a ſecret marriage between herſelfe and the ſaid King, and being convicted of the ſame, was by the ſaid Lords depoſed, and deprived again of the Empire, and carried into exile into the Iland Lesbos, where ſhe ended her lewd life.

While theſe tragedies about images were thus working in Greece, the ſame queſtion of the uſe of images in Churches began to bee moved in Spaine alſo. And at Eliberi, a notable City, now called Granate, was a councell of Spaniſh Biſhops, and other learned men aſſembled, and there, after long deliberation and debating of the matter, it was concluded at length by the whole councell after this ſort, in the 36. Article.

Another councell againſt Images.

We thinke that pictures ought not to be in Churches, leſt that be honored or worſhipped which is painted on walles. And in the xli. Canon of that Councell it is thus written: Wee thought good to admoniſh the faithfull that as much as in them lyeth, they ſuffer no images to be in

Doctours of the Councell againſt images.

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136779



their houſes, but if they feare any violence of their ſervants, at the leaſt let them kæpe themſelves cleane and pure from images; if they doe not ſoe, let them be accounted as none of the Church. Note here, I pray you, how a whole and great countrey in the Weſt and South parts of Europe, nearer to Rome a great deale then to Greece in ſituation of place, doe agræ with the Greekes againſt images, and doe not onely forbid them in Churches, but alſo in private houſes, and doe excommunicate them that doe the contrary: And another councell of the learned men of all Spaine alſo, called Concilium Toletanum Duodecimum, decræd and determined likewiſe againſt images and image-worſhippers. But when theſe decræs of the Spaniſh councell at Eliberi came to the knowledge of the Biſhop of Rome and his adherents, they fearing leſt all Germany alſo would decræ againſt images, and forſake them, thought to prevent the matter, and by the conſent & helpe of the Prince of Francons (whoſe power was then moſt great in the Weſt part of the world) aſſembled a councell of Germans at Frankford, and there procured the Spaniſh councell againſt images afore mentioned, to be condemned by the name of the Fœlician hereſie, (for that Fœlix Biſhop of Aquitania, was chiefe in that councell,) and obtained that the acts of the ſecond Nicene councell, aſſembled by Irene (the holy Empreſſe whom ye heard of before) and the ſentence of the Biſhop of Rome for images might be receibed. For much after this ſort doe the Papiſts report of the hiſtory of the councel of Frankford. Notwithſtanding the booke of Carolus Magnus his owne writing, as the title ſheweth, which is now put in print, and commonly in mens hands, ſheweth the judgment of that Prince, and of the whole councell of Frankford alſo, to be againſt images, and againſt the ſecond councell of Nice aſſembled by Irene for images, and calleth it an arrogant, fooliſh, and ungodly councell, and declareth the aſſembly of the councell of Frankford, to have bæne direcly made, and gathered againſt that Nicene councell, and the errours of the ſame. So that it muſt næds follow, that either there were in one Princes time two councels aſſembled at Frankeford, one contrary to the other, which by no Hiſtory doth appeare, or elſe that after their cuſtome, the Popes & Papiſts have moſt ſhamefully corrupted the councell, as their manner is to handle not onely councels, but alſo all Hiſtories and writings of the old Doctours, falſifying and corrupting them for the maintenance of their wicked and ungodly purpoſes, as hath in times of late come to light, and doth in our dayes more and more continually appeare moſt evidently. Let the forged gift of Conſtantine, & the notable attempt to falſify the firſt Nicene councell for the Popes Supremacy, practiſed by Popes in Saint Auguſtines time, be a witneſſe hereof: which practice indeed had then taken effect, had not the diligence and wiſdome of S. Auguſtine and other learned and godly Biſhops in Affrick, by their great labour and charges alſo, reſiſted and ſtopped the ſame. Now to come towards an end of this hiſtory, and to ſhew you the principal point that came to paſs by the maintenance of images. Whereas from Conſtantinus Magnus time untill this day, all authority imperial

Yet another Councell againſt images.

The forged gift of *Conſtantine*, &c.

*Nicene* councell like to be falſified.

and Princely dominion of the Empire of Rome remained continually in the right and poſſeſſion of the Emperours, who had their continuance and ſeate Imperiall at Conſtantinople the city royall. Leo the third then Biſhop of Rome, ſeeing the Greeke Emperours ſo bent againſt his gods of Gold and Silber, Timber and Stone, and hating the King of the Francons or Frenchmen, named Charles, whoſe power was exceeding great in the Weſt countries, very applyable to his minde, for cauſes hereafter appearing, under the pretence that they of Conſtantinople were for that matter of images under the Popes ban and curſe, and therefore unworthy to be Emperours, or to beare rule, and for that the Emperours of Greece being farre off, were not ready at a betke to defend the Pope againſt the Lumbards his enemies, and other with whom hee had variance: this Leo the third, I ſay, attempted a thing exceeding ſtrange, and unheard of before, and of incredible boldneſſe and preſumption: For hee by his Papall authority doth tranſlate the government of the Empire and the Crowne, and name Imperiall from the Greekes, and giveth it unto Charles the great, King of the Francons, not without the conſent of the forenamed Irene, Empreſſe of Greece, who alſo ſought to be joyned in marriage with the ſaid Charles. For the which cauſe the ſaid Irene was by the Lords of Greece depoſed & baniſhed as one that had betrayed the Empire, as ye before have heard. And the ſaid Princes of Greece did, after the deprivation of the ſaid Irene, by common conſent, elect & create (as they alwayes had done) an Emperour named Nicephorus, whom the Biſhop of Rome, and they of the Weſt would not acknowledge for their Emperour; For they had already created them another: and ſo there became two Emperours. And the Empire which was before one, was divided into two parts, upon occaſion of idols and images and the worſhipping of them: even as the Kingdome of the Iſraelites was in old time, for the like cauſe of idolatry divided in King Roboam his time. And ſo the Biſhop of Rome, having the favour of Charles the great by this means allured to him, was wondrouſly inhaunced in power and authority, and did in all the Weſt-Church (eſpecially in Italy) what he luſt, where images were ſet up, garniſhed, and worſhipped of all ſorts of men. But images were not ſo faſt ſet up, and ſo much honoured in Italy, and the Weſt, but Nicephorus Emperour of Conſtantinople, and his ſucceſſours Scauratius, the two Michaels, Leo, Theophilus, and other Emperours their ſucceſſours in the Empire of Greece, continually pulled them downe, brake them, burned them, and deſtroyed them as faſt. And when Theodorus Emperour would at the Councell of Lions have agréed with the Biſhop of Rome, and have ſet up images, he was by the Nobles of the Empire of Greece deprived, and another choſen in his place, and ſo roſe a jealouſie, ſuſpicion, grudge, hatred, and enmity betwéene the Chriſtians and Empires of the Eaſt countries and Weſt, which could never bee quenched nor pacified. So that when the Saracens firſt, and afterward the Turkes invaded the Chriſtians, the one part of Chriſtendome would not helpe the other. By reaſon whereof at the laſt, the noble

These things were done about the 803. yeare of our Lord.

Or *Scauratius.*

13679



noble Empire of Greece, and the city imperiall Conſtantinople was loſt, and is come into the hands of the Infidels, who now have ouer-runne almoſt all Chriſtendome, and poſſeſſing paſt the middle of Hungary, which is part of the Weſt Empire, do hang ouer all our heads, to the vtter danger of all Chriſtendome.

Thus we ſee what a ſea of miſchiefes the maintenance of images hath brought with it, what an horrible Schiſme betweene the Eaſt and the Weſt Church, what an hatred between one Chriſtian and another, Councels againſt Councels, Church againſt Church, Chriſtians againſt Chriſtians, Princes againſt Princes, rebellions, treaſons, vnnaturall and moſt cruel murthers, the daughter digging vp and burning her father the Emperours body, the mother for loue of idols, moſt abominably murthering her own ſonne, being an Emperour, at the laſt the tearing in ſunder of Chriſtendome, and the Empire in two pieces, till the Infidels, Sarazens, and Turkes, common enemies to both parts, haue moſt cruelly vanquiſhed, deſtroyed, and ſubdued the one part, the whole Empire of Greece, Aſia the leſſe, Thracia, Macedonia, Epirus, and many other great and goodly Countries and Prouinces, and haue wonne a great piece of the other Empire, and put the whole in dreadfull fear, and moſt horrible danger. For it is not without a juſt and great cauſe to be dread, leſt as the Empire of Rome was euen for the like cauſe of images, for the worſhipping of them torne in pieces, and diuided, as was for idolatry the Kingdom of Iſrael in old time diuided: ſo like puniſhment, as for the like offence fell vpon the Jews, will alſo light vpon us: that is, leſt the cruell tyrant and enemy of our Common-wealth and Religion, the Turke, by GOD S juſt vengeance, in like wiſe, partly murther, and partly lead away into captiuity us Chriſtians, as did the Aſſyrian and Babylonian Kings murther, and lead away the Iſraelites, and leſt the Empire of Rome and Chriſtian Religion be ſo vtterly brought vnder foote, as when the Kingdome of Iſrael, and true Religion of GOD, whereunto the matter already (as I haue declared) ſhewdly enclineth on our part, the greater part of Chriſtendome within leſſe then three hundred yeares ſpace, being brought into captiuity and moſt miſerable thraldome vnder the Turke, and the noble Empire of Greece cleane ouerthrowen. Whereas if the Chriſtians, diuided by theſe image-matters, had holden together, no Infidels and miſcreants could thus haue preuailed againſt Chriſtendome. And all this miſchiefe and miſery which we haue hitherto fallen into, doe we owe to our mighty gods of gold and ſilver, ſtocke and ſtone, in whoſe helpe and defence (where they cannot help themſelues) we haue truſted ſo long, vntill our enemies the Infidels haue ouercome, and ouer-run vs almoſt altogether. A juſt reward for thoſe that haue left the mighty liuing GOD, the Lord of hoſts, and haue ſtooped, and giuen the honour due to him, to dead blocks and ſtocks, who haue eyes and ſee not, feete, and cannot goe, &c. and are curſed of GOD, and all they that make them, and that put their truſt in them.

Thus you understand (welbelobed in our Saviour Christ) by the judgment of the old learned and godly, Doctours of the Church, and by ancient Histories Ecclesiasticall agreeing to the verity of GODS Word alleaged out of the old Testament and the new, that images and image-worshipping were in the Primitive Church (which was most pure and uncorrupt) abhorred and detested as abominable, and contrary to true Christian Religion. And that when images began to creepe into the Church, they were not onely spoken and written against by godly and learned Bishops, Doctours, and Clarkes, but also condemned by whole Councels of Bishops, and learned men assembled together, yea, the said images by many Christian Emperours and Bishops were defaced, broken and destroyed, and that above seven hundred and eight hundred yeers agoe, and that therefore it is not of late dayes (as some would bear you in hand) that images and image-worshipping have beene spoken and written against. Finally, you have heard what mischiefe and misery hath by the occasion of the said images fallen upon whole Christendome, besides the losse of infinite souls, which is most horrible of all. Wherefore let us beseech GOD, that we, being warned by his holy Word, forbidding all idolatry, and by the writing of old godly Doctours and Ecclesiasticall Histories written, and preserved by GODS ordinance for our admonition and warning, may flee from all Idolatry, and so escape the horrible punishment and plagues, as well worldly, as everlasting, threatned for the same: which GOD our heavenly Father grant us, for our onely Saviour and Mediatour, Jesus Christs sake. Amen.

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136779



## The third part of the Homily againſt Images and the worſhipping of them, contayning the confutation of the principall arguments which are uſed to be made for the maintenance of Images. Which part may ſerve to inſtruct the Curates themſelves, or men of good underſtanding.

NOw ye habe heard how plainly, how vehemently, and that in many places, the woꝛd of God ſpeaketh againſt not onely Idolatry and woꝛſhipping of Images, but alſo againſt idols and images themſelves: (I meane always thus herein, in that we be ſtirred and pꝛoboked by them to woꝛſhip them, and not as though they were ſimply foꝛbidden by the new Teſtament, without ſuch occaſion, and danger.) And ye habe heard likewiſe out of hiſtoꝛies Eccleſiaſticall, the beginning, pꝛoceeding and ſucceſſe of Idolatry by images, and the great contention in the Church of Chꝛiſt about them: to the great trouble, and decay of Chꝛiſtendome; and withall ye habe heard the ſentences of old ancient Fathers and godly learned Doctours, and Biſhops, againſt images and idolatry, taken out of their owne wꝛiting, It remayneth, that ſuch reaſons as be made foꝛ the maintenance of images, and exceſſiue painting, guilding and decking aſwell of them as of the Temples oꝛ Churches, alſo be anſwered and confuted, partly by application of ſome places befoꝛe alledged, to their reaſons, and partly, by otherwiſe anſwering the ſame. Which part hath the laſt place in this Treatiſe, foꝛ that it cannot be well underſtood of the meaner ſoꝛt, noꝛ the arguments of Image-mayntainers, can without pꝛolixity too much tedious, be anſwered without the knowledge of the Treatiſe going befoꝛe. And although divers things befoꝛe mentioned, be here rehearſed again: yet this repetition is not ſuperfluous, but in a manner neceſſary, foꝛ that the ſimple ſoꝛt cannot elſe underſtand how the foꝛeſayd places are to be applyed to the arguments of ſuch as doe maintain images, wherewith otherwiſe they might be abuſed.

Firſt, it is alledged by them that maintaine images, that all lawes, pꝛohibitions and curſes, noted by us out of the holy Scripture, and ſentences of the Doctours alſo by us alledged againſt images, and the woꝛſhipping of them, appertaine to the idols of the Gentiles oꝛ Pagans, as the Idoll of Jupiter, Mars, Mercury, &c. and not to our images of GOD, of Chꝛiſt and his Saints. But it ſhall be declared both by GODS Woꝛd, and the ſentences of the ancient Doctours, and judgement of the Pꝛimitiue

tibe Church, that all images alwell ours, as the idols of the Gentiles, be forbidden and unlawfull, namely in Churches, and Temples. And first this is to be replyed out of GOD S Word, that the Images of God the Father, the Sonne and the holy Ghost, eyther severally, or the Images of the Trinity, which we had in every Church, be by the Scriptures expressely, and direcly forbidden, and condemned, as appeareth by these places: The Lord spake unto you out of the middle of fire, you heard the voyce or sound of his words, but you did see no form nor shape at all, lest peradventure you being deceived, should make to your selfe any graven Image or likenesse: and so forth, as is at large rehearsed in the first part of this Treatise against images. And therefore in the old Law, the middle of the Propitiatory, which represented Gods seate, was empty, lest any should take occasion to make any similitude or likenesse of him. Esaias, after he hath set forth the incomprehensible Majesty of GOD, he asketh, To whom then will ye make God like? or what similitude will yee set up unto him? Shall the carver make him a carved Image? and shall the Goldsmith cover him with gold, or cast him in a forme of silver plates? And for the poore man, shall the image-maker frame an image of Timber, that he may have somewhat to set up also? And after this he cryeth out: O wretches, heard ye never of this? hath it not been preached to you since the beginning, how by the creation of the world, and the greatnesse of the worke, they might understand the Majesty of GOD the Maker and Creatour of all, to be greater then that it could be expressed or set forth in any image or bodily similitude? Thus far the Prophet Esaias, who from the xliii. chapter, to the xlix. entreateth in a manner of no other thing. And S. Paul in the Acts of the Apostles evidently teacheth the same, that no similitude can be made unto God, in gold, silver, stone or any other matter. By these, and many other places of Scripture it is evident, that no image eyther ought or can be made unto God. For how can GOD, a most pure Spirit, whom man never saw, be expressed by a grosse, bodily, and visible similitude? How can the infinite Majesty, and greatnesse of GOD, incomprehensible to mans minde, much more not able to be compassed with the sence, be expressed in a small and little image? How can a dead and dumbe image expresse the living GOD? What can an image, which when it is fallen, cannot rise up again, which can neither helpe his friends, nor hurt his enemies, expresse of the most puissant, and mighty God, who alone is able to reward his friends and to destroy his enemies everlastingly? A man might justly cry with the Prophet Habacuc, Shall such images instruct or teach any thing right of God? or shall they become Doctours? Wherefore men that have made an image of GOD whereby to honour him, have thereby dishonoured him most highly, diminished his Majesty, blemished his glory and falsifyed his truth. And therefore S. Paul sayth, that such as have framed any similitude or Image of God like a mortall man, or any other likenesse, in timber, stone, or other matter, have changed his truth into a lye. For both they thought it to be no longer that which it was, a stocke, or a stone, and tooke it to be that which it was not,

Deut. 4.

Esay 40.

Acts 17.

Habac. 2.

Rom. 1.

136779



not, as GOD, or an image of GOD. Wherefore an image of GOD, is not only a lie, but a double lie alſo. But the Devill is a lyer, and the father of lyes: wherefore the lying images which be made of GOD, to his great diſhonour and horrible danger of his people, came from the Devill. John 8.

Wherefore they be convict of fooliſhneſſe and wickedneſſe in making of images of GOD, or the Trinity: for that no image of GOD ought or can be made, as by the Scriptures, and good reaſon evidently appeareth: yea, and once to deſire an image of GOD, commeth of infidelity, thinking not GOD to be preſent, except they might ſée ſome ſign or image of him, as appeareth by the Hebrewes in the wilderneſſe willing Aaron to make them gods whom they might ſée goe before them. Where they object, that ſéeing in Eſaias, and Daniel be certaine deſcriptions of GOD, as ſitting on a high ſeate, &c. why may not a paynter likewiſe ſet him forth in colours to be ſéen, as it were a Judge ſitting in a throne, alwell as he is deſcribed in writing by the Prophets, ſéeing that Scripture, or writing, and picture, differ but a little? Firſt, it is to be anſwered that things forbidden of Gods Word, as paynting of images of GOD, and things permitted of GOD, as ſuch deſcriptions uſed of the Prophets, be not all one: neyther ought, nor can mans reaſon (although it ſhew never ſo goodly) prevaile any thing againſt GODS expreſſe Word and plaine Statute-Law, as I may well terme it. Furthermore, the Scripture, although it habe certain deſcriptions of GOD, yet if you read on forth, it expoundeth it ſelf, declaring that God is a pure Spirit, infinite, who repleniſheth Heaven, and Earth, which the picture doth not, nor expoundeth it ſelfe, but rather when it hath ſet GOD forth in a bodily ſimilitude, leadeth a man there, and will eaſily bring one into the hereſie of the Anthropomorphites, thinking God to habe hands and fæt, and to ſit as a man doth: which they that doe (ſayth S. Auguſtine in his booke de fide & ſymbolo, cap. 7.) fall into that ſacriledge which the Apoſtle deteſteth, in thoſe who habe changed the glory of the incorruptible GOD into the ſimilitude of a corruptible man. For it is wickedneſs for a Chriſtian to erect ſuch a one in his heart by believing of it. But to this they reply, that this reaſon notwithſtanding images of Chriſt, may be made, for that he tooke upon him fleſh, and became man. It were well that they would firſt grant, that they habe hitherto done moſt wickedly in making and maintaining of Images of GOD, and of the Trinity in every place, whereof they are by force of GODS Word, and good reaſon convicted: and then to deſcend to the tryall for other Images.

Now concerning their objection, that an Image of Chriſt may bée made, the anſwer is eaſie. For in GODS Word, and Religion, it is not only required whether a thing may be done or no: but alſo whether it be lawfull, and agréable to GODS Word to be done or no. For all wickedneſſe may be, and is dayly done, which yet ought not to be done. And the words of the reaſons above alledged out of the Scriptures are, that Images neyther ought, nor can be made unto GOD. Wherefore to reply

ply that Images of Christ may be made, except withall it be proved, that it is lawfull for them to be made, is, rather then to hold ones peace, to say somewhat, but nothing to the purpose. And yet it appeareth that no image can be made of Christ, but a lying image (as the Scriptures peculiarly called images lyes) for Christ is GOD and man. Seeing therefore that for the Godhead, which is the most excellent part no images can be made, it is falsely called the image of Christ. Wherefore, images of Christ be not only defects, but also lyes. Which reason serveth also for the Images of Saints, whose soules, the most excellent parts of them, can by no images be presented, and expressed, Wherefore, they be no images of Saints, which as yet lye putryfied in the graves. Furthermore, no true image can be made of Christs body, for it is unknown now of what forme, and countenance he was. And there be in Greece, and at Rome, and in other places, divers images of Christ, and none of them like to other, and yet every of them affirmeth, that theirs is the true and lively image of Christ, which cannot possible be. Wherefore as soone as an image of Christ is made, by and by is a lye made of him, which by GODS Word is forbidden. Which also is true of the images of any Saints of antiquity, for that it is unknowne of what forme, and countenance they were. Wherefore seeing that Religion ought to be grounded upon truth, images which cannot be without lyes, ought not to be made, or put to any use of Religion, or to be placed in Churches, and Temples, places peculiarly appointed to true Religion, and service of GOD. And thus much, that no true image of GOD, our Saviour Christ, or his Saints can be made: where withall is also confuted that their allegation, that images be the Laymens bookes. For it is evident by that which is afore rehearsed, that they teach nothing of God, of our Saviour Christ, and of his Saints, but lyes and errours. Wherefore eyther they be no bookes, or if they be, they be false and lying bookes, the teachers of all errour.

And now if it should be admitted and granted that an image of Christ could truly be made, yet it is unlawfull that it should be made, yea, or that the image of any Saint should be made, specially to be set up in Temples to the great and unavoidable danger of Idolatry as hereafter shall be proved. And first concerning the image of Christ, that though it might be had truly, yet it were unlawfull to have it in Churches publikely, it is a notable place in Irenæus, who reproved the Hereticks called Lib. 1. cap. 24. Gnostici, for that they carried about the image of Christ, made truly after his own proportion in Pilates time (as they sayd) and therefore more to be esteemed, then those lying images of him which we now have. The which Gnostici also used to set garlands upon the head of the sayd Image to shew their affection to it. But to goe to GODS Word. Be not, Levit. 26. Deut. 5. I pray you, the words of the Scriptures plaine? Beware lest thou being deceived, make to thy selfe (to say, to any use of Religion) any graven Similitudo, Sculptile, Pulsile. image, or any similitude of any thing, &c. And cursed be the man that maketh a graven or molten image, abomination before the Lord, &c. Be

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13677 9



not our images ſuch? Be not our images of Chriſt, and his Saints, either carved or molten, or caſt, ſimilitudes of men and women? It is happy that we have not followed the Gentiles in making of images of beaſts, fiſhes and other vermines alſo. Notwithſtanding, the image of an Aſſe, as alſo the image of the Aſſe that Chriſt rod on, have in divers places been brought into the Church and Temple of God. And is not that which is written in the beginning of the Lords moſt holy Law, and daily read unto you, moſt evident alſo: Thou ſhalt not make any likeneſs of any thing in Heaven above, in Earth beneath, or in the Water under the Earth, &c. Could any more be forbidden, and ſaid, then this: eyther of the kinds of images, which be either carved, and molten, or otherwiſe ſimilitudes? or of things whereof images are forbidden to be made? Are not all things either in Heaven, Earth, or Water under the Earth: And be not our images of Chriſt and his Saints, likeneſſe of things in Heaven, Earth, or in the Water? if they continue in their former anſwer, that theſe prohibitions concerne the idols of the Gentiles, and not our images: Firſt, that anſwer is already confuted, concerning the images of God, and the Trinity at large, and concerning the images of Chriſt alſo, by Irenæus. And that the Law of GOD is likewiſe to be underſtood againſt all our images, alwell of Chriſt, as his Saints, in Temples, and Churches, appeareth further by the judgement of the old Doctours and the Primitive Church. Epiphanius renting a paynted cloath, wherein was the picture of Chriſt, or of ſome Saints, affirming it to be againſt our Religion, that any ſuch image ſhould be had in the Temple or Church (as is before at large declared) judged that not only idols of the Gentiles, but that all images of Chriſt and his Saints alſo, were forbidden by Gods Word, and our Religion. Lactantius affirming it to be certain, that no true Religion can be where any image or picture is (as is before declared) judged that alwell all images, and pictures, as the idols of the Gentiles were forbidden, elſe would he not ſo generally have ſpoken, and pronounced of them. And Saint Auguſtine (as is before alledged) greatly alloweth M. Varro, affirming that Religion is moſt pure without images: and ſaith himſelfe, images be of more force to crooke an unhappy Soule, then to teach and inſtruct it. And he ſaith further, Every Child, yea every beaſt knoweth that it is not GOD that they ſee. Wherefore then doth the Holy-Ghoſt ſo often moniſh us of that which all men know: Whereunto Saint Auguſtine anſwereth thus: For (ſayth he) when images are placed in Temples, and ſet in honorable ſublimity, and begin once to be worſhipped, forthwith breedeth the moſt vile affection of errour. This is Saint Auguſtines judgement of images in Churches, that by and by they breed errour, and idolatry. The Chriſtian Emperors, the learned Biſhops, all the learned men of Aſia, Greece, and Spaine, aſſembled in Councels at Conſtantinople, and in Spaine, ſeven and eight hundred years agoe, and more, condemning and deſtroying all images alwell of Chriſt, as of the Saints, ſet up by the Chriſtians, (as is before at large declared) teſtifie, that they underſtood GODS Word ſo, that it forbade our images, alwell as the idols of the Gentiles,

*Deut. 27.*

*Exod. 20.*

*Lib. 4. cap. 3. de civit. dei in Pſal 36, and 113.*

And

Sap. 14. And as it is written, Sap. 14. that images were not from the beginning, neither shall they continue to the end: so were they not in the beginning in the Primitive Church: GOD grant they may in the end be destroyed. For all Christians in the Primitive Church, as Origen against Celsus, Cyprian also, and Arnobius do testifie, were sore charged, and complained on, that they had no Altars nor images. Wherefore did they not (I pray you) conforme themselves to the Gentiles in making of images, but for lack of them sustained their heavy displeasure, if they had taken it to be lawfull by GODS Word to have images? It is evident therefore that they tooke all images to be unlawfull in the Church or Temple of GOD, and therefore had none (though the Gentiles therefore were most highly displeased) following this rule, We must obey GOD rather then men. And Zephirus in his notes upon the Apology of Tertullian, gathereth, that all his behement perswasion should be but cold, except we know this once for all, that Christian men in his time did most hate Images, with their ornaments. And Irenæus (as is above declared) reproveth the Hereticks called Gnostici, for that they carried about the image of Christ. And therefore the Primitive Church, which is specially to be followed as most incorrupt and pure, had publiquely in Churches neither idols of the Gentiles, nor any other images, as things direcly forbidden by GODS Word. And thus it is declared by GODS Word, the sentences of the Doctours, and the judgment of the Primitive Church, which was most pure and sincere, that all images, alwell ours, as the idols of the Gentiles, be by GODS Word forbidden, and therefore unlawfull, specially in Temples, and Churches.

*Origen cont. Celsum*, lib. 4. & 8. *Cyprianus contra Demetrium.*

*Acts 5.*

Now if they (as their custome is) flee to this answere, that GODS Word forbiddeth not absolutly all images to be made, but that they should not be made to be worshipped, and that therefore we may have Images, so we worship them not, for that they be things indifferent, which may be abused or well used: Which seemeth also to be the judgment of Damascene, and Gregorie the first, as is above declared. And this is one of their chiefe allegations for the maintenance of Images, which have bæn alledged since Gregorie the first his time.

*Damas.* lib. 4. de fide orth. cap. 17. *Grego.* in epist. ad Serenum massil.

Well, then we be come to their second allegation, which in part we would not sticke to grant them. For we are not so superstitious or scrupulous that we do abhorre eyther flowers wrought in carpets, hangings, and other Arasse, eyther images of Princes printed or stamped in their coynes, which when Christ did see in a Roman coyne, we reade not that he reprehended it, neyther doe we condemne the arts of paynting, and Image-making, as wicked of themselves. But we would admit and grant them, that images used for no Religion, or superstition rather, we meane images of none worshipped, nor in danger to be worshipped of any, may be suffered. But images placed publiquely in Temples, cannot possibly be without danger of worshipping, and idolatry: wherefore they are not publiquely to be had or suffered in Temples and Churches. The Jewes, to whom this law was first given (and yet being

13677



being a morall Commandement, and not ceremoniall, as all Doctours interpret it, bindeth us as well as them) the Jewes, I ſay, who ſhould habe the true ſence and meaning of GODS Law ſo peculiarly given unto them, neither had in the beginning any images publiquely in their Temple, (as Origine and Joſephus at large declare) neyther after the reſtitution of the Temple, would by any means conſent to Herod, Pilate, or Petronius, that images ſhould be placed onely in the Temple at Ieruſalem, although no worſhipping of images was required at their hands: but rather offered themſelves to the death, than to aſſent that images ſhould once be placed in the Temple of GOD, neither would they ſuffer any image-maker among them. And Origen added this cauſe, leſt their minds ſhould be plucked from GOD, to the contemplation of earthly things. And they are much commended for this earneſt zeale, in maintaining of GODS honour and true Religion. And truth it is, that Jewes and Turkes, who abhorre images and idols, as direatly forbidden by GODS Word, will neber come to the truth of our Religion, whiles the ſtumbling blocks of images remaine amongſt us, and lye in their way. If they object yet the brazen Serpent which Moſes did ſet up, or the images of the Cherubims, or any other images which the Jewes had in their Temple, the anſwer is eaſie. Wee muſt in Religion obey GODS generall Law, which bindeth all men, and not follow examples of particular diſpenſation, which be no warrants for us: elſe wee may by the ſame reaſon reſume circumciſion, and ſacrificing of beaſts, and other rites permitted to the Jewes. Neither can thoſe images of Cherubim, ſet in ſecret where no man might come nor behold, be any example for our publique ſetting up of images in Churches and Temples. But to let the Jewes goe: Where they ſay that images, ſo they be not worſhipped, as things indifferent, may be tolerable in Temples and Churches: We inferre, and ſay for the adverſative, that all our images of GOD, our Saviour Chriſt, and his Saints, publiquely ſet up in Temples and Churches, places peculiarly appointed to the true worſhipping of GOD, be not things indifferent, nor tolerable: but againſt GODS Law and Commandement, taking their owne interpretation and expoſition of it. Firſt, for that all images ſo ſet up publiquely, habe bene worſhipped of the unlearned and ſimple ſort, ſhortly after they had bene publiquely ſo ſet up, and in concluſion, of the wiſe and learned alſo. Secondly, for that they are worſhipped in ſundry places now in our time alſo. And thirdly, for that it is impoſſible that images of God, Chriſt, or his Saints can bee ſuffered (eſpecially in Temples and Churches) any while or ſpace, without worſhipping of them: and that idolatry which is moſt abominable before GOD, cannot poſſibly be eſcaped and avoided, without the aboliſhing and deſtruction of images, and pictures in Temples and Churches, for that idolatry is to images, ſpecially in Temples and Churches, an inſeparable accident (as they tearme it) ſo that images in Churches and idolatry, goe alwayes both together, and that therefore the one cannot be avoided, except the other (ſpecially in all publique

*Origen* contra *Celſum*, lib. 4. *Joſeph.* antiq. lib. 17. cap. 8. lib. 18. cap. 5. lib. 18. cap. 13.

places) be deſtroyed. Wherefore, to make images, and publikly to ſet them up in the Temples and Churches, places appointed peculiarly to the ſervice of GOD, is to make images to the uſe of religion, and not onely againſt this precept, Thou ſhalt make no manner of images: but againſt this alſo, Thou ſhalt not bow down to them, nor worſhip them. For they being ſet up, have bene, be, and ever will be worſhipped. And the full proofe of that which in the beginning of the firſt part of this Treaty was touched, is here to be made and performed: To wit, that our images, and idols of the Gentiles be all one, as well in the things themſelves, as alſo in that our images have bene before, be now, and ever will be worſhipped, in like forme and manner, as the idols of the Gentiles were worſhipped, ſo long as they be ſuffered in Churches and Temples. Whereupon it followeth, that our images in Churches have bene, be, and ever will be none other but abominable idols, and be therefore no things indifferent. And every of theſe parts ſhall be proved in order, as hereafter followeth. And firſt, that our images, and the idols of the Gentiles be all one concerning themſelves is moſt evident, the matter of them being Gold, Silver, or other metall, ſtone, wood, clay, or playſters, as were the idols of the Gentiles, and ſo being eyther moulten or caſt, either carved, graven, hewde, or otherwiſe formed and faſhioned after the ſimilitude and likeneſſe of man or woman, be dead and dumbe workes of mans hands, having mouthes and ſpeake not: eyes, and ſee not: hands, and feele not: feete, and goe not, and ſo as well in forme as matter, be altogether like the idols of the Gentiles. Inſomuch that all the titles which be given to the idols in the Scriptures may be verified of our images. Wherefore, no doubt but the like curſes which are mentioned in the Scriptures, will light upon the makers and worſhippers of them both. Secondly, that they have bene and be worſhipped in our time in like forme and manner as were the Idols of the Gentiles, is now to be proved. And for that Idolatry ſtandeth chiefly in the minde, it ſhall in this part firſt be proved, that our image-maintainers have had, and have the ſame opinions and judgement of Saints, whoſe images they have made, and worſhipped, as the Gentiles Idolaters had of their gods. And afterwards ſhall be declared, that our Image-maintainers and worſhippers have uſed, and uſe the ſame outward rites, and manner of honouring, and worſhipping their Images, as the Gentiles did uſe before their Idols, and that therefore they commit Idolatry, as well inwardly and outwardly, as did the wicked Gentiles Idolaters.

Simulachra gentium, Argentum & aurum, Fuſile, Similitudo, Sculptile Simulachrum, opera manuum hominum.

And concerning the firſt part of the Idolatrous opinions of our Image-maintayners. What I pray you be ſuch Saints with us, to whom we attribute the defence of certaine Countryes, ſpoyling GOD of his due honour herein, but Dii tutelares of the Gentiles Idolaters; Such as were Belus to the Babylonians and Aſſyrians, Oſiris and Iſis to the Egyptians, Vulcane to the Lemnians, and to ſuch other. What be ſuch Saints to whom the ſafegard of certaine Cities is appoynted, but Dii præſides, with the Gentiles Idolaters? Such as were at Delphos Apollo, at Athens

Dii tutelares.

Dii præſides.

thens Minerva, at Carthage Juno, at Rome Quirinus, &c. What be ſuch Saints, to whom, contrary to the uſe of the Primitive Church, Temples and Churches be builded, and Altars erected, but Dii patroni, of the Gentiles Idolaters? Such as were in the Capitoll Jupiter, in Paphus Temple Venus, in Epheſus Temple Diana, and ſuch like. Alas, we ſeeme in thus thinking and doing, to have learned our Religion not out of GODS Word, but out of the Pagan Poets, who ſay, Exceſſere omnes adytis, ariſq; relictis, Dii quibus imperium hoc ſteterat, &c. That is to ſay, All the gods by whoſe defence this Empire ſtood, are gone out of the Temples, and have forſaken their Altars. And where one Saint hath images in divers places, the ſame Saint hath divers names thereof moſt like to the Gentiles. When you hear of our Lady of Walſingham, our Lady of Ipſwich, our Lady of Wilſdon, and ſuch other: What is it but an imitation of the Gentiles Idolaters? Diana Agrotera, Diana Coriphea, Diana Epheſia, &c. Venus Cypria, Venus Paphia, Venus Gnidia. Whereby is evidently meant, that the Saint for the image-ſake, ſhould in thoſe places, yea, in the images themſelves have a dwelling, which is the ground of their Idolatry, for where no images bee, they have no ſuch meanes. Terentius Varro ſheweth that there were three hundred Jupiters in his time: there were no fewer Veneres and Dianæ: we had no fewer Chriſtophers, Ladies, and Mary Magdalens, and other Saints. Oenomaus and Heſiodus ſhew, that in their time there were thirty thouſand gods. I thinke we had no fewer Saints, to whom wee gave the honour due to GOD. And they have not onely ſpoyled the true living GOD of his due honour in Temples, Cities, Countries, and Lands, by ſuch devices and inventions, as the Gentiles Idolaters have done before them: but the Sea and waters have as well ſpeciall Saints with them, as they had gods with the Gentiles, Neptune, Triton, Nereus, Caſtor and Pollux, Venus, and ſuch other. In whoſe places be come Saint Chriſtopher, Saint Clement, and divers other, and ſpecially our Lady, to whom ſhip-men ſing Ave maris ſtella. Neither hath the fire eſcaped the Idolatrous inventions. For inſtead of Vulcan and Veſta, the Gentiles gods of the fire, our men have placed St. Agatha, and make letters on her day for to quench fire with. Every Artificer and profeſſion hath his ſpeciall Saint as a peculiar god. As for example, Scholers have St Nicholas, and St Gregory, Painters St Luke, neither lacke Souldiers their Mars, nor Lovers their Venus among Chriſtians. All diſeaſes have their ſpeciall Saints, as gods the curers of them. The Pox St Roche, the Falling evill Saint Cornelis, the tooth-ache St Appolin &c. Neither do beaſt and cattell lack their gods with us, for St Loy is the horſe-leech, and St Anthony the ſwine-heard, &c. Where is GODS providence and due honour in the mean ſeaſon? who ſaith, The heavens be mine, and the Earth is mine, the whole world, and all that in it is, I do give victory, and I put to flight: of me be all councels, and help, &c. Except I keepe the City, in vaine doth hee watch that keepeth it, thou Lord ſhalt ſave both men and beaſts. But we have left him neither heaven nor Earth, nor Water, nor Country, nor City, peace, nor warre

Dii patroni.

to rule, and goberne, neyther man, noꝛ beaſts, noꝛ their diſeaſes to cure, that a godly man might juſtly foꝛ zealous indignation cry out, O heaven, O Earth and Seas, what madneſſe and wickedneſſe againſt GOD are men fallen into? What diſhonour do the creatures to their Creatoꝛ and maker? and if we remember God ſometime, yet becauſe we doubt of his ability oꝛ will to helpe, we joyne to him another helper, as if he were a noune Adjective, uſing theſe ſayings: Such as learne, GOD and Saint Nicholas be my ſpeed: ſuch as nęꝛe, God help, as Saint John: to the hoꝛſe, GOD and Saint Loy ſave thee. Thus and we become like Hoꝛſes and Mules, which have no underſtanding. Foꝛ, is there not one GOD onely, who by his power and wiſdome made all things, and by his pꝛovidence goberneth the ſame? and by his goodneſſe maintaineth and ſaveth them? Be not all things of him, by him, and thꝛough him? Why doſt thou turn from the Creatoꝛ, to the creatures? This is the manner of the Gentiles Idolaters: but thou art a Chꝛiſtian, and therefoꝛe by Chꝛiſt alone haſt acceſſe to GOD the Father, and helpe of him only. Theſe things are not written to any repꝛoach of the Saints themſelves, who were the true ſervants of GOD, and did give all honour to him, taking none unto themſelves, and are bleſſed ſouls with God: but againſt our fooliſhneſſe and wickedneſſe, making of the true ſervants of GOD, falſe gods, by attributing to them the power and honour which is GODS, and due to him onely, and foꝛ that wee have ſuch opinions of the power, and ready helpe of Saints, all our Legends, Hymens, Sequences and Maſſes, did contain Stoꝛies, Lauds, and Pꝛayſes of them, and pꝛayers to them: yea, and Sermons alſo together of them, and to their pꝛayſes, Gods Woꝛd being cleane layd a ſide. And this we do altogether agręable to the Saints, as did the Gentiles Idolaters to their falſe gods. Foꝛ theſe opinions which men have had of moꝛtall perſons, were they never ſo holy, the old moſt godly and learned Chꝛiſtians have wꝛitten againſt the fayned gods of the Gentiles, and Chꝛiſtian Pꝛinces have deſtroyed their Images, who if they were now living, would doubtleſſe likewiſe both wꝛite againſt our falſe opinions of Saints, and alſo deſtroy their images. Foꝛ it is evident that our image-mayntainers have the ſame opinion of Saints, which the Gentiles had of their falſe gods, and thereby are moved to make them images as the Gentiles did. If anſwer be made, that they make Saints but interceſſours to GOD, and means foꝛ ſuch things as they would obtaine of GOD, that is even after the Gentiles Idolatrous uſage, to make them of Saints gods, called Dii Medioximi, to be meane interceſſours and helpes to GOD, as though he did not hear, oꝛ ſhould be weary if he did all alone. So did the Gentiles teach, that there was one chiefe power woꝛking by others, as means, and ſo they made all gods ſubject to fate oꝛ deſtiny: as Lucian in his dialogues faineth that Neptune made ſuite to Mercury, that he might ſpeak with Jupiter. And thereforꝛe in this alſo, it is moſt evident, that our Image-maintainers be all one in opinion with the Gentiles Idolaters.

*Medioximi Dii.*

Now remayneth the third part, that their rites, and ceremonies in honouring

13677



nouring and worſhipping of the images or Saints be all one with the rites which the Gentiles Idolaters uſed in honouring their Idols. Firſt, what meaneth it, that Chriſtians, after the example of the Gentiles Idolaters, goe on pilgrimage to viſit Images, where they have the like at home, but that they have a more opinion of holineſſe, and vertue in ſome Images, then other ſome, like as the Gentiles Idolaters had? which is the readieſt way to bring them to Idolatry by worſhipping of them, and direcly againſt GODS Word, who ſayth, Seeke me, and ye ſhall live, and doe not ſeeke Bethel, enter not into Gilgal, neither goe to Berſheba. And againe ſuch as had any ſuperſtition in the holineſſe of the place, as though they ſhould be heard for the places ſake, ſaying, our Fathers worſhipped in this Mountaine, and ye ſay, that at Hieruſalem is the place where men ſhould worſhip, our Saviour Chriſt pronounceth, Beliebe me, the hour commeth, When ye ſhall worſhip the Father neither in this Mountaine, nor at Hieruſalem, but true worſhippers ſhall worſhip the Father in Spirit and in truth. But it is too well knowne, that by ſuch pilgrimage-going, Lady Venus and her ſonne Cupid were rather worſhipped wantonly in the fleſh, then GOD the Father, and our Saviour Chriſt his Sonne truely worſhipped in the Spirit.

*Amos 5.* *4* *John 4.*

And as it is very agreeable (as S. Paul teacheth) that they which fell to Idolatry, which is ſpirituall fornication, ſhould alſo fall into carnall fornication and all uncleanneſſe, by the juſt judgments of GOD, delibering them over to abominable concupicence:

What meaneth it that Chriſtian men, after the uſe of the Gentiles Idolaters, cap and knæle before Images? which if they had any ſenſe, and gratitude, would knæle before men, Carpenters, Maſons, Plaſterers, Founders, and Goldſmiths, their makers, and framers, by whoſe means they have attayned this honour, which elſe ſhould have bæne evilfavoured, and rude lumpes of clay, or playſter, pieces of timber, ſtone or metall, without ſhape or faſhion, and ſo without all eſtimation, and honour, as that Idol in the Pagan Poet confeſſeth, ſaying, I was once a vile blocke, but now I am become a GOD, &c. What a fond thing is it for man, who hath life and reaſon, to bow himſelfe to a dead and unſenſible Image, the worke of his owne hand? is not this ſtouping and knæling before them, adoration of them, which is forbidden ſo earneſtly by GODS Word? Let ſuch as ſo fall downe before images of Saints, know and confeſſe, that they exhibite that honour to dead ſtocks and ſtones, which the Saints themſelves, Peter, Paul, and Barnabas would not to be given to them being alive: which the Angell of GOD forbiddeth to be given to him. And if they ſay, they exhibite ſuch honour not to the image, but to the Saint whom it repreſenteth, they are convicted of folly, to beliebe that they pleaſe Saints with that honour, which they abhore as a ſpoile of GODS honour: for they be no changelings: but now both having greater underſtanding, and more ferbent love of GOD, doe more abhorre to deprive him of his due honour, and being now like unto the Angels of God, doe with Angels flæ to take unto

*Rom. 4.* *Horatius.* *Adorare, Geneſis 23. and 33.* *3 Reg. 1. Acts 13, & 14. Apoc. 19.*

them by sacriledge the honour due to GOD: And herewithall is confuted their lewd destinction of Latria and Dulia, where it is evident, that the Saints of GOD cannot abide, that as much as any outward worshipping be done or exhibited to them. But Sathan, GODS enemy, desiring to rob GOD of his honour, desireth exceedingly that such honour might be given to him. Wherefore those which give the honour due to the Creator, to any creature, doe service acceptable to no Saints, who be the friends of GOD, but unto Sathan, GOD and mans mortall and sworne enemy. And to attribute such desire of divine honour to Saints, is to blot them with a most odious and divellish ignominy, and villany, and indeed of Saints, to make them Sathans and very devills, whose property is to challenge to themselves the honour which is due to GOD onely. And furthermore, in that they say that they doe not worship the images, as the Gentiles did their idols, but GOD and the Saints whom the images doe represent, and therefore that their doings before images be not like the Idolatry of the Gentiles before their Idols, Saint Augustine, Lactantius, and Clemens, doe prove evidently, that by this their answere they be all one with the Gentiles Idolaters. The Gentiles (saith S. Augustine) which seeme to be of the purer Religion, say, We worship not the images, but by the corporal image we doe behold the signes of the things which we ought to worship. And Lactantius saith, The Gentiles say, We feare not the images, but them after whose likenesse the images be made, and to whose names they bee consecrated. Thus farre Lactantius. And Clemens saith, That serpent the Devill uttereth these words by the mouth of certaine men, We to the honour of the invisible GOD, worship visible images: which surely is most false. See how in using the same excuses which the Gentiles Idolaters pretended, they shew themselves to joyne with them in Idolatry. For notwithstanding this excuse, S. Augustine, Clemens, and Lactantius prove them Idolaters. And Clemens saith, that the serpent the divell putteth such excuses in the mouth of Idolaters. And the Scriptures say, They worship the stocks and stones, (notwithstanding this excuse) even as our image-maintainers doe. And Ezekiel therefore calleth the gods of the Assyrians, stockes and stones, although they were but images of their GODS. So are our images of GOD, and the Saints, named by the names of GOD and his Saints after the use of the Gentiles. And the same Clemens saith thus in the same booke, They dare not give the name of the Emperour to any other, for he punisheth his offender and traytour by and by: but they dare give the Name of GOD to other, because hee for repentance suffereth his offendours. And even so doe our image-worshippers give both Names of GOD and the Saints, and also the honour due to GOD, to their images, even as did the Gentiles Idolaters to their idols. What should it meane that they, according as did the Gentiles Idolaters, light candles at noone-time, or at midnight before them, but therewith to honour them? For other use is there none in so doing. For in the day it nedeth not, but was ever a proverbe of folishnesse,

*Matth. 4.*

*Augustine Psalme 135.*

*Lactant. lib. 2. justi.*

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To light a Candle at Noone time. And in the night, it availeth not to light a Candle before the blinde: and GOD hath neither use or honour thereof. And concerning this Candle-lighting, it is notable that Lactantius above a thousand yeres agoe hath written, after this manner: If they would behold the Heavenly light of the Sunne, then should they perceive that GOD hath no need of their Candles, who for the use of man hath made so goodly a light. And whereas in so little a circle of the Sunne, which for the great distance, seemeth to be no greater then a mans head, there is so great brightnesse, that the light of mans eye is not able to behold it, but if one stedfastly look upon it a while, his eyes will be dulled and blinded with darkenesse: How great light, how great clearenesse may we thinke to be with GOD, with whom is no night nor darknesse? and so forth. And by and by he sayth, Seemeth he therefore to be in his right minde, who offereth up to the Giver of light, the light of a waxe Candle for a gift? He requireth another light of us, which is not smoky, but bright and cleare, even the light of the minde and understanding. And shortly after hee saith, But their gods, because they be Earthly, have need of light, lest they remayne in darkenesse, whose worshippers because they understand no Heavenly thing, doe draw Religion, which they used, downe to the Earth, in the which being darke of nature, is need of light. Wherefore they give to their gods no Heavenly, but the Earthly understanding of mortall men. And therefore they believe those things to be necessary, and pleasant unto them, which are so to us, who have need either of meate when wee be hungry, or drinke when wee be thirsty, or cloathing when we bee a cold, or when the Sunne is set, Candle-light, that wee may see. Thus far Lactantius, and much more, too long here to write, of Candle-lighting in Temples before Images and Idols for Religion: whereby appeareth both the foolishnesse thereof, and also, that in opinion, and act, wee doe agree altogether in our Candle-religion, with the Gentiles Idolaters. What meaneth it that they, after the example of the Gentiles Idolaters, burne Incense, offer up gold to images, hang up crouches, chaines and ships, legs, armes and whole men and women of Waxe, before images, as though by them, or Saints (as they say) they were delivered from lamenesse, sickenesse, captivity or shipwrack? Is not this Colere imagines, to worship images, so earnestly forbidden in Gods Word? If they deny, let them read the xi. Chapter of Daniel the Prophet, who saith of Antichrist, he shall worship GOD whom his Fathers knew not, with Gold, Silver and with precious stone, and other things of pleasure: in which place the latine word is Colet. And in the second of Paralipomenon the xxix. Chapter, all the outward rites and ceremonies, as burning of incense, and such other, wherewith GOD in the Temple was honoured, is called Cultus (to say) worshipping, which is forbidden straitly by GODS Word to be given to images. Doe not all stories Ecclesiasticall declare, that our holy Martyrs, rather then they would bow and kneele, or offer up one crumme of Incense before an Image or

Lib. 6. Institit. cap. 2.

Colere.

Cultus.

Idol,

Idol, haue ſuffered a thouſand kinds of moſt horrible and dreadfull death? And what excuſes ſoeuer they make, yet that all this running on pilgrimage, burning of Incenſe and Candles, hanging up of crouches, chaines, ſhips, armes, legges and whole men and women of Waxe, kneeling and holding up of hands, is done to the images, appeareth by this, that where no images bee, or where they haue beene, and be taken away, they doe no ſuch things at all. But all the places frequented when the images were there, now they be taken away, be forſaken and left deſert, nay, now they hate and abhorre the place deadly, which is an euident proofe, that that which they did before, was done in reſpect of the images. Wherefore, when wee ſee men and women on heapes to goe on pilgrimage to images, kneele before them, hold up their hands before them, ſet up Candles, burne Incenſe before them, offer up gold and ſilver unto them, hang up ſhips, crouches, chaines, men and Women of Waxe before them, attributing health and ſafegard, the gifts of GOD, to them, or the Saints whom they repreſent, as they rather would haue it: who I ſay, who can doubt, but that our Image-maintayners, agreeing in all Idolatrous opinions, outward rites and ceremonies with the Gentiles Idolaters, agree alſo with them in committing moſt abominable Idolatry? And to encreaſe this madneſſe, wicked men which haue the keeping of ſuch Images, for their more lucre and aduantage, after the example of the Gentiles Idolaters, haue reported and ſpread abroad, aſwell by lying tales, as written fables, diuers miracles of images. As that ſuch an image miraculouſly was ſent from heauen, euen like Palladium, or magna Diana Epheſiorum. Such another was as miraculouſly found in the Earth, as the mans head was in the Capitoll, or the horſe head in Capua. Such an image was brought by Angels. Such an one came it ſelfe farre from the Eaſt to the Weſt, as dame Fortune fled to Rome. Such an image of our Lady was painted by Saint Luke, whom of a Phyſician they haue made a paynter for that purpoſe. Such an one an hundred yokes of Oxen could not moue, like bona Dea, whom the ſhip could not carry, or Jupiter Olympius, which laught the artificers to ſcorne that went about to remoue him to Rome. Some images, though they were hard, and ſtony, yet for tender heart and pitty, wept. Some like Caſtor and Pollux, helping their friends in battaile, ſwet, as Marble pillars doe in dankiſh weather. Some ſpake more monſtrouſly then euer did Balaams Aſſe, who had life and breath in him. Such a cripple came, and ſaluted this Saint of Oke, and by and by was made whole, and loe, here hangeth his crouch. Such an one in a tempeſt bowed to S. Chriſtopher, and ſcaped, and behold, here is the ſhip of Waxe. Such an one by S. Leonards helpe brake out of priſon, and ſee where his fetters hang. And infinite thouſands moe miracles, by like or more ſhameleſſe lyes were reported. Thus doe our image-maintayners, in earneſt apply to their Images, all ſuch miracles as the Gentiles haue fained of their Idols. And if it were to be admitted, that ſome miraculous acts were by illuſion of the Deuill done where images be: (For it is euident that the moſt part were fayned lyes, and crafty jugglings

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of men) yet followeth it not therefore, that ſuch images are either to be honoured, or ſuffered to remain, no more then Exechias left the brazen Serpent undeſtroyed, when it was worſhipped, although it were both ſet up by GODS Commandment, and alſo approved by a great and true miracle: for as many as beheld it, were by and by healed: neither ought miracles perſwade us to do contrary to GODS Word. For the Scriptures have for a warning hereof foreſhewed, that the Kingdom of Antichriſt ſhall be mighty in miracles and wonders, to the ſtrong illuſion of all the reprobate. But in this they paſſe the folly, and wickedneſſe of the Gentiles, that they honour and worſhip the reliques, and bones of our Saints, which prove that they be mortal men, and dead, and therefore no gods to be worſhipped, which the Gentiles would never confeſſe of their gods for very ſhame. But the reliques we muſt kiſſe, and offer unto, ſpecially on Relique-Sunday. And while wee offer (that we ſhould not be weary or repent us of our coſt) the muſick, and minſtrelſie goeth merily all the offertory time, with praying, and calling upon thoſe Saints, whoſe relicks be then in preſence. Yea, and the water alſo wherein thoſe reliques have beene dipped, muſt with great reverence be reſerved, as very holy and effectuall. Is this agreeable to Saint Chryſoſtome, who writeth thus of reliques? Doe not regard the aſhes of the Saints bodyes, nor the reliques of their fleſh and bones, conſumed with time: but open the eyes of thy fayth, and behold them cloathed with heavenly vertue and the grace of the Holy Ghoſt, and ſhining with the brightneſs of the heavenly light. But our Idolaters found too much vantage of reliques, and relique-water, to follow Saint Chryſoſtomes counſell. And becauſe reliques were ſo gainefull, few places were there but they had reliques provided for them. And for more plenty of reliques, ſome one Saint had many heads, one in one place, and another in another place. Some had ſix armes, and xxvi. fingers. And where our Lord bare his Croſſe alone, if all the pieces of the reliques thereof were gathered together, the greateſt ſhip in England would ſcarcely bear them, and yet the greateſt part of it, they ſay, doth yet remaine in the hands of the Infidels, for the which they pray in their beads bidding, that they may get it alſo into their hands, for ſuch godly uſe and purpoſe. And not onely the bones of the Saints, but every thing appertaining to them was an holy relique. In ſome place they offer a ſword, in ſome the ſcabberd, in ſome a ſhoe, in ſome a ſaddle that had been ſet upon ſome holy horſe, in ſome the coales wherewith S. Laurence was roaſted, in ſome place the taile of the Aſſe which our Lord Jeſus Chriſt ſate on, to be kiſſed, and offered unto for a relique. For rather then they would lacke a relique, they will offer you a horſe bone, inſtead of a Virgins arme, or the taile of the Aſſe to be kiſſed, and offered unto for reliques. O wicked, impudent and moſt ſhameleſſe men, the deviſers of theſe things! O ſilly, fooliſh and daſtardly dawes, and more beaſtly then the Aſſe whoſe taple they kiſſed, that believe ſuch things! Now God be mercifull to ſuch miſerable and ſilly Chriſtians, who by the fraud and falſhood of thoſe which ſhould have taught them the way of truth and life, have been

Homilia de ſeptem Machabæis.

beene made not onely more wicked then the Gentiles Idolaters, but also no wiser then Asses, Horses and Mules which have no understanding.

Of these things already rehearsed, it is evident, that our Image-maintayners have not only made Images, and set them up in Temples, as did the Gentiles Idolaters their Idols: but also that they have had the same Idolatrous opinions of the Saints, to whom they have made Images, which the Gentiles Idolaters had of their false gods, and have not onely worshipped their images with the rites, ceremonies, superstition, and all circumstances, as did the Gentiles Idolaters their Idols: but in many poynts also have farre exceeded them in all wickednesse, foolishnesse and madnesse. And if this be not sufficient to prove them image-worshippers, that is to say, Idolaters: loe, you shall heare their owne open confession, I meane, not only the decrees of the second Nicene Councell under Irene, the Roman Councell under Gregory the third, in which as they teach that images are to be honoured, worshipped, as is before declared: so yet doe they it warily and fearefully, in comparison to the blasphemous bold blasing of manifest Idolatry to be done to images, set forth of late, even in these our dayes, the light of GOD S truth so shining, that above other abominable doings, and writings, a man would marvell most at their impudent, shamelesse and most shamefull blustering boldnesse, who would not at the least have chosen them a time of more darknesse, as meeter to utter their horrible blasphemies in: but have now taken an harlots face, not purposed to bluth, in setting abroad the furniture of their spirituall whoredome. And here the plaine blasphemy of the reverend Father in GOD, James Naclantus Bishop of Clugium, written in his exposition of Saint Pauls Epistle to the Romans and the first chapter, and put in print now of late at Venice, may stand instead of all, whose words of image-worshipping be these in Latine, as he did write them, not one syllable altered.

Ergo non solum fatendum est, fideles in Ecclesia adorare coram imagine (ut nonnulli ad cautelam forte loquuntur) sed & adorare imaginem, sine quo volueris scrupulo, quin & eo illam venerantur cultu, quo & prototypon ejus propter quod si illud habet adorare latria, & illa latria: si dulia, vel hyperdulia, & illa pariter ejusmodi cultu adoranda est.

The sence whereof in English is this: Therefore it is not only to bee confessed, that the faythfull in the Church doe worship before an Image (as some peradventure doe warily speak) but also doe worship the Image it self, without any scruple or doubt at all: Yea, and they worship the Image with the same kinde of worship, wherewith they worship the copy of the image, or the thing whereafter the image is made. Wherefore if the copy it self is to be worshipped with divine honour (as is GOD the Father, Christ and the Holy Ghost) the image of them is also to be worshipped with divine honour. If the copy ought to be worshipped with inferiour honour, or higher worship: the Image also

ſo is to be woꝛſhipped with the ſame honour oꝛ woꝛſhip. Thus farre hath Naclantus, whoſe blaſphemies let Pope Gregorius the firſt confute, and by his authoꝛity damne them to Hell, as his ſucceſſours have hoꝛribly thundꝛed. Foꝛ although Gregory permitteth images to be had, yet he foꝛbiddeth them by any meanes to be woꝛſhipped, and pꝛayſeth much Biſhop Serenus foꝛ the foꝛbidding the woꝛſhipping of them, and willeth him to teach the people to avoyde by all meanes to woꝛſhip any image. But Naclantus bloweth foꝛth his blaſphemous idolatry, willing images to be woꝛſhipped with the higheſt kind of adoꝛation and woꝛſhip: and leſt ſuch wholeſome doctrine ſhould lacke authoꝛity, he groundeth it upon Ariſtotle in his booke de ſomno & vigilia, that is, of ſlæping and waking, as by his pꝛinted Booke noted in the margin, is to be ſæne: whoſe impudent wickednelle, and Idolatrous judgment, I have theꝛefoꝛe moꝛe largely ſet foꝛth, that yée may (as Virgil ſpeaketh of Sinon) of one know all theſe image-woꝛſhippers and idolaters, and underſtand to what poynt in concluſion the publique having of images in Temples and Churches hath bꝛought us: comparing the times, and wꝛitings of Gregory the firſt, with our dayes, the blaſphemies of ſuch idolaters as this inſtrument of Belial named Naclantus, is. Wheꝛefoꝛe, now it is the teſtimony of the old godly Fathers and Doctours, by the open confeſſion of Biſhops aſſembled in Councels, by the moſt evident ſignes, and arguments, opinions, Idolatrous acts, dæds, and woꝛſhipping done to their images, and by their owne open confeſſion and doctrine ſet foꝛth in their bookes, declared and ſhewed, that our images have bæn, and be commonly woꝛſhipped, yea, and that they ought ſo to be: I will out of GODS Woꝛd make this generall argument againſt all ſuch makers, ſetters up, and maintayners of images in publique places. And firſt of all I will begin with the Woꝛds of our Sabiour Chriſt, Woe be to that man by whom an offence is giben, woe be to him that offendeth one of theſe little ones, oꝛ weake ones: better were it foꝛ him, that a milſtone were hanged about his neck, & he caſt into the middle of the Sea, and dꝛowned, then he ſhould offend one of theſe little ones, oꝛ weake ones. And in Deut. GOD himſelfe denounceth him accurſed, that maketh the blind to wander out of the way. And in Levit. Thou ſhalt not lay a ſtumbling blocke oꝛ ſtone beſoꝛe the blind. But images in Churches and Temples have bæne, and be, and (as afterward ſhall be pꝛoved) ever will be offences and ſtumbling blocks, ſpecially to the weake, ſimple and blind common people, deceiving their hearts by the cunning of the Artificer (as the Scripture expꝛeſſly in ſundꝛy places doth teſtifie) and ſo bꝛinging them to Idolatry. Theꝛefoꝛe woe be to the ereꝛter, ſetter up and maintayner of Images in Churches, and Temples, foꝛ a greater penalty remayneth foꝛ him then the death of the body.

*Grego.*

*Epiſt. ad Serenum maſſil.*

*Of Image worſhipping*

*Matth. 18.*

*Deut. 27.*

*Levit. 19.*

*Sap. 13. 14.*

If anſwer be yet made, that this offence may be taken away by diligent and ſincere doctrine, and Pꝛeaching of GODS Woꝛd, as by other meanes: and that images in Churches and Temples theꝛefoꝛe be not things abſolutely evil to all men, although dangerous to ſome: and theꝛefoꝛe that it were to be holden, that the publique having of them in

Churches

Churches and Temples, is not expedient, as a thing perilous, rather then unlawfull, and a thing utterly wicked. Then followeth the third Article to be proved, which is this: That it is not possible, if images be suffered in Churches and Temples, eyther by preaching of GODS Word, or by any other meanes, to keepe the people from worshipping of them, and so to avoyd idolatry. And first concerning Preaching. If it should be admitted, that although images were suffered in Churches, yet might Idolatry by diligent and sincere Preaching GODS Word be avoyded: It should follow of necessity, that, sincere Doctrine might alwayes be had and continue, alwell as images, and so that whersoever, to offence, were erected an image, there also of reason, a godly, and sincere Preacher should, and might be continually maintayned. For it is reason, that the warning be as common as the stumbling blocke, the remedy as large as is the offence, the medicine as generall as the poyson: but that is not possible, as both reason and experience teacheth. Wherefore preaching cannot stay idolatry, images being publiquely suffered. For an image, which will last for many hundred yeres, may for a little be bought: but a good Preacher cannot without much be continually maintained. Item, if the Prince will suffer it, there will be by and by many, yea, infinite images: but sincere Preachers were, and ever shall be but a few in respect of the multitude to be taught. For our Saviour Christ sayth, The harvest is plentifull, but the workmen be but few: which hath ben hitherto continually true, and will be to the worlds end: And in our time, and here in our country so true, that every Shire should scarcely have one good Preacher, if they were divided.

Now images will continually to the beholders preach their Doctrine, that is, the worshipping of images and idolatry, to the which Preaching mankind is exceeding prone, and enclined to give eare, and credit: as experience of all Nations, and ages doth too much prove. But a true Preacher to stay this mischiefe, is in very many places scarcely heard one in the whole yere, and somewhere not once in seven yeres, as is evident to be proved. And that evill opinion which hath beene long rooted in mens hearts, cannot suddenly by one Sermon be rooted out cleane. And as few are enclined to credit sound Doctrine: as many, and almost all, be prone to superstition and Idolatry. So that herein appeareth not only a difficulty, but also an impossibility of the remedy. Further it appeareth not by any story of credit, that true and sincere Preaching hath endured in any one place above one hundred yeres: But it is evident, that images, superstition, and worshipping of images, and idolatry, have continued many hundred yeres. For all writings, and experience doe testifie, that good things doe by little and little ever decay, untill they be cleane banished: and contrariwise, evil things doe more and more increase, till they come to a full perfection, and wickednesse. Neither need we to seeke example farre off for a proofe hereof: our present matter is an example. For Preaching of GODS Word (most sincere in the beginning) by processe of time, waxed lesse and lesse pure, and after corrupt, and last of all, altogether layd downe, and left off, and other inventions of

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men crept in place of it. And on the other part, images among Chriſtian men were firſt painted, and that in whole ſtories together, which had ſome ſignification in them: Afterwards they were imboſſed, and made of timber, ſtone, playſter, and metall. And firſt they were onely kept priuately in priuate mens houſes: And then after, they crept into Churches and Temples, but firſt by painting, and after by embolling: and yet were they no where at firſt worſhipped. But ſhortly after, they began to bee worſhipped of the ignorant ſort of men: as appeareth by the Epiſtle that Gregory the firſt of that name, Biſhop of Rome, did write to Serenus Biſhop of Marcelles. Of the which two Biſhops, Serenus for idolatry committed to images, brake them, and burned them. Gregory, although he thought it tolerable to let them ſtand, yet he judged it abominable that they ſhould be worſhipped, and thought (as is now alledged) that the worſhipping of them might be ſtayed, by teaching of GODS Word, according as hee exhorteth Serenus to teach the people, as in the ſame Epiſtle appeareth. But whether Gregories opinion, or Serenus judgment were better herein, conſider yee, I pray you, for experience by and by confuteth Gregories opinion. For notwithſtanding Gregories writing, and the preaching of others, images being once publiquely ſet up in Temples and Churches, ſimple men and women ſhortly after fell on heaps to worſhipping of them: And at the laſt, the learned alſo were carried away with the publique errour, as with a violent ſtreame or flood. And at the ſecond Councell of Nice, the Biſhops and Cleargy decreed that images ſhould bee worſhipped: and ſo by occaſion of theſe ſtumbling blocks, not only the unlearned and ſimple, but the learned and wiſe, not the people onely, but the Biſhops, not the ſheepe, but alſo the ſhepheards themſelves (who ſhould have beene guides in the right way, and lights to ſhine in darkneſſe) being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of damnable idolatry. In the which all the world, as it were drowned, continued untill our age, by the ſpace of about eight hundred yeares, unſpoken againſt in a manner. And this ſucceſſe had Gregories order: which miſchiefe had never come to paſſe, had Biſhop Serenus way beene taken, and all idols and images beene utterly deſtroyed and aboliſhed: for no man worſhippeth that that is not. And thus you ſee, how from having of images priuately, it came to publique ſetting of them up in Temples and Churches, although without harm at the firſt, as was then of ſome wiſe and learned men judged: and from ſimple having them there, it came at the laſt to worſhipping of them. Firſt, by the rude people, who ſpecially (as the Scripture teacheth) are in danger of ſuperſtition and idolatry, and afterwards by the Biſhops, the learned, and by the whole Cleargy. So that Layty, and Cleargy, learned and unlearned, all ages, ſeats, and degrees of men, women and children, of whole Chriſtendome (an horrible and moſt dreadfull thing to thinke) have beene at once drowned in abominable idolatry, of all other vices moſt deteſted of GOD, and moſt damnable to man, and that by the ſpace of eight hundred yeares and more. And to this end is come that beginning of ſetting up of images in Churches then judged harmeleſſe, in experience Sap. 13. 14.

proued not onely harmefull, but exitious and peſtilent, and to the deſtruction and ſubuerſion of all good religion uniuerſally. So that I conclude, as it may be poſſible in ſome one City or little Countrey, to haue images ſet up in Temples and Churches, and yet idolatry by earneſt and continuall preaching of GODS true Word, and the ſincere Goſpell of our Sauiour Chriſt, may be kept away for a ſhort time: So is it impoſſible, that (images once ſet up, and ſuffered in Temples and Churches) any great Countries, much leſſe the whole world, can any long time be kept from idolatry. And the godly will reſpect not onely their owne City, Countrey, and time, and the health of men of their age: but be carefull for all places and times, and the ſalvation of men of all ages. At the leaſt, they will not lay ſuch ſtumbling blocks and ſnares for the feete of other Countrymen and ages, which experience hath already proued to haue bene the ruine of the world. Wherefore I make a generall concluſion of all that I haue hitherto ſaid: If the ſtumbling blocks and poiſons of mens ſoules, by ſetting up of images, will be many, yea, infinite, if they be ſuffered, and the warnings of the ſame ſtumbling blocks, and remedies for the ſaid poiſons by preaching but few, as is already declared: if the ſtumbling blocks bee eaſie to be laid, the poyſons ſoone prouided, and the warnings and remedies hard to know or come by: if the ſtumbling blocks lie continually in the way, and poyſon be ready at hand every where, and warnings and remedies but ſeldome giuen: and if all men be more ready of themſelues to ſtumble, and be offended, than to bee warned, all men more ready to drinke of the poiſon, than to taſte of the remedy (as is before partly, and ſhall hereafter more fully be declared) and ſo in fine, the poiſon continually and deepely drunke of many, the remedy ſeldome and faintly taſted of a few: How can it bee but that infinite of the weake and infirme ſhall be offended, infinite by ruine ſhall breake their necks, infinite by deadly benome be poyſoned in their ſoules? And how is the charity of GOD, or loue of our neighbour in our hearts then, if when wee may remoue ſuch dangerous ſtumbling blocks, ſuch peſtilent poiſons, we will not remoue them? What ſhall I ſay of them which will lay ſtumbling blocks where before there was none, and ſet ſnares for the feete, nay, for the ſoules of weake and ſimple ones, and worke the danger of their everlaſting deſtruction, for whom our Sauiour Chriſt ſhed his moſt precious blood, where better it were that the arts of painting, playſtering, carving, graving, and founding, had never beene found nor uſed, than one of them, whoſe ſoules in the ſight of GOD are ſo precious, ſhould by occaſion of image or picture periſh and be loſt? And thus it is declared, that Preaching cannot poſſibly ſtay idolatry, if images be ſet up publikely in Temples and Churches. And as true is it, that no other remedy, as writing againſt idolatry, Councels aſſembled, Decrees made againſt it, ſevere Lawes likewiſe, and Proclamations of Princes and Emperours, neither extreame puniſhments and penalties, nor any other remedy could or can bee poſſibly deviſed for the avoiding of idolatry, if images be publiquely ſet up and ſuffered. For concerning writing againſt images, and idolatry to them committed, there hath

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bæne alleadged unto you in the ſecond part of this Treatiſe a great many places out of Tertullian, Origen, Lactantius, S. Auguſtine, Epiphanius, Ambroſe, Clemens, and divers other learned and holy Biſhops and Doctours of the Church. And beſides theſe, all Hiſtories Eccleſiaſtical, and bookes of other godly and learned Biſhops and Doctours, are full of notable examples and ſentences againſt images, and the worſhipping of them. And as they have moſt earneſtly written, ſo did they ſincerely and moſt diligently in their time teach & preach, according to their writings and examples. For they were then Preaching Biſhops, and more often ſæne in Pulpits than in Princes Palaces, more often occupied in his Legacy, who ſaid, Goe ye into the whole world, and preach the Goſpell to all men, than in Embaſſages, and affaires of Princes of this world. And as they were moſt zealous and diligent, ſo were they of excellent learning, and godlineſſe of life, and by both of great authority and credit with the people, and ſo of more force and likelyhood to perſwade the people, and the people more like to believe, and follow their doctrine. But if their Preachings could not helpe, much leſſe could their writings, which doe but come to the knowledge of a few that bæ learned, in compariſon to continuall preaching, whereof the whole multitude is partaker. Neyther did the old Fathers, Biſhops, and Doctours, ſeverally onely by preaching and writing, but alſo together, great numbers of them aſſembled in Synods and Councels, make Decrees and Eccleſiaſticall Lawes againſt images, and the worſhipping of them: neyther did they ſo once or twice, but divers times, and in divers ages, and Countries, aſſembled Synods and Councels, and made ſevere Decrees againſt images, and worſhipping of them, as hath bæne at large in the ſecond part of this Homily before declared. But all their writing, preaching, aſſembling in Councels, decreeing, and making of Lawes Eccleſiaſticall, could nothing helpe, eyther to pull down images to whom Idolatry was committed, or againſt Idolatry whilſt images ſtood. For thoſe blinde bookes and dumbe Schoolemaſters, I meane images and idols, (for they call them Laymens bookes and Schoolemaſters) by their carved and painted writings, teaching and preaching idolatry, prevailed againſt all their written bookes, and preaching with lively voice, as they call it. Well, if preaching and writing could not kæpe men from worſhipping of images and idolatry, if pen and words could not doe it, you would thinke that penalty and ſword might doe it, I meane, that Princes by ſevere Lawes and puniſhments might ſtay this unbridled affection of all men to idolatry though images were ſet up and ſuffered. But experience proveth, that this can no more helpe againſt Idolatry than writing and preaching. For Chriſtian Emperours (whoſe authority ought of reaſon, and by GODS Law, to be greateſt) above eight in number, and ſixe of them ſucceſſively reigning one after another, (as is in the Hiſtories before rehearſed) making moſt ſevere Lawes and Proclamations againſt idols and idolatry, images, and the worſhipping of Images, and executing moſt grievous puniſhments, yea, the penalty of death, upon the maintainers of images, and upon Idolaters and image-worſhippers,

could not bring to passe, that eyther Images once set up, might thoroughly be destroyed, or that men should refraine from the worshipping of them, being set up. And what thinke you then will come to passe, if men of learning should teach the people to make them, and should maintaine the setting up of them, as things necessary in Religion? To conclude, it appeareth evidently by all stories, and writings, and experience in times past, that neither preaching, neyther writing, neyther the consent of the learned, or authority of the godly, nor the Decrées of Councels, neyther the Lawes of Princes, nor extreme punishments of the offenders in that behalfe, nor any other remedy or meanes, can helpe against Idolatry, if images be suffered publiquely. And it is truely sayd, that times past are Schoolemasters of wisdome to us that follow and live after. Therefore if in times past the most vertuous and best learned, the most diligent also, and in number almost infinite ancient Fathers, Bishops and Doctours, with their writing, preaching, industry, earnestnesse, authority, assemblies and Councels could doe nothing against images and idolatry, to images once set up: what can we, neyther in learning, nor holinesse of life, neyther in diligence, neyther authority, to bee compared with them, but men in contempt, and of no estimation (as the world goeth now) a few also in number, in so great a multitude and malice of men? What can we doe, I say, or bring to passe to the stay of Idolatry or worshipping of images, if they be allowed to stand publiquely in Temples and Churches? And if so many, so mighty Emperours, by so severe Lawes, and Proclamations, so rigorous and extreme punishments and executions could not stay the people from setting up, and worshipping of images: what will ensue, thinke you, when men shall commend them as necessary bookes of the Laymen? Let us therefore of these latter dayes learne this lesson of the experience of ancient antiquity, that Idolatry cannot possibly be separated from images any long time: but that as an unseparable accident, or as a shaddow followeth the body when the Sunne shineth, so Idolatry followeth and cleaveth to the publique having of images in Temples and Churches. And finally, as Idolatry is to be abhorred and avoyded, so are Images (which cannot be long without idolatry) to be put away and destroyed. Besides the which experiments, and proofe of times before, the very nature, and origine of images themselves draweth to idolatry most violently, and mens nature and inclination also is bent to idolatry so vehemently, that it is not possible to sever or part images, nor to kéepe men from idolatry, if images, be suffered publiquely. That I speake of the nature and origine of images, is this: Even as the first invention of them is naught, and no good can come of that which had any evill beginning, for they be altogether naught, as Athanasius in his booke against the Gentiles declareth, and S. Jerome also upon the Prophet Jeremy the first chapter, and Eusebius the seventh booke of his Ecclesiastical History the xviii. Chapter testifieth, that as they first came from the Gentiles, which were Idolaters and worshippers of Images, unto us, and as the invention of them was the beginning of spirituall fornication, as the Word of GOD testifieth,

Sapi.

Sapi. 14. So will they naturally (as it were of neceſſity) turne to their origine from whence they came, and draw us with them moſt violently to Idolatry, abominable to GOD, and all godly men. For if the origine of images and worſhipping of them, as it is recorded in the eighth chapter of the booke of Wiſedome, began a blind lobe of a fond father, framing for his comfort an Image of his ſonne, being dead, and ſo at the laſt men fell to the worſhiping of the Image of him whom they did know to be dead: How much more will men, and women fall to the worſhiping of the Images of GOD, our Sabiour Chriſt, and his Saints, if they be ſuffered to ſtand in Churches, and Temples publiquely? For the greater the opinion is of the majeſty, and holyneſſe of the perſon to whom an Image is made, the ſoner will the people fall to the worſhipping of the ſayd image. Wherefore the images of GOD, our Sabiour Chriſt, the bleſſed Virgin Mary, the Apoſtles, Martyrs, and other of notable holineſſe, are of all other images moſt dangerous for the perill of Idolatry, and therefore greateſt heed to be taken that none of them bee ſuffered to ſtand publiquely in Churches and Temples: for there is no great dread leſt any ſhould fall to the worſhipping of the Images of Annas, Caiphas, Pilate, or Judas the traytor, if they were ſet up. But to the other, it is already at full proved, that Idolatry hath been, is, and is moſt like continually to be committed. Now as was before touched, and is here moſt largely to be declared, the nature of man is none otherwiſe bent to worſhipping of images (if hee may have them and ſee them) then it is bent to whoredome, and adultery in the company of harlots. And as unto a man given to the luſt of the flesh, ſeeing a wanton harlot, ſitting by her, and imbracing her, it profiteth little for one to ſay, Beware of fornication, GOD will condemne fornicatours and adulterers: for neyther will hee, being overcome with greater inticements of the ſtrumpet, give care or take heed to ſuch godly admonition, and when hee is left afterwards alone with the harlot, nothing can follow but wickedneſſe: even ſo, ſuffer images to be ſet in Churches and Temples, yee ſhall in vaine bid them beware of Images, as Saint John doth, and flee Idolatry, as all the Scriptures warne us: yee ſhall in vaine preach, and teach againſt Idolatry. For a number will notwithſtanding fall headlong unto it, what by the nature of Images, and what by the inclination of their owne corrupt nature.

*1 Cor. 6.*
*1 Cor. 4.*
*Heb. 13.*
*1 John 5.*

Wherefore as for a man given to luſt, to ſit downe by a ſtrumpet, is to tempt GOD: So is it likewiſe to erect an Idoll in this proneneſſe of mans nature to Idolatry, nothing but a tempting. Now if any will ſay that this ſimilitude proveth nothing, yet I pray them let the Word of GOD, out of the which the ſimilitude is taken, prove ſomething. Doth not the Word of GOD call Idolatry ſpirituall fornication? Doth it not call a gylt or paynted Idoll, or Image, a ſtrumpet with a paynted face? Bee not the ſpirituall wickedneſſes of an Idols inticing, like the flatteries of a wanton harlot? Bee not men and women as prone to ſpirituall fornication (I meane Idolatry) as to carnall forni-

*Levit. 17 & 20.*
*Num. 25.*
*Deut. 31.*
*Baruch. 6.*

cation? If this be denyed, let all Nations upon the Earth which have beene Idolaters (as by all stories appeareth) proue it true. Let the Jewes, and the people of GOD which were so often, and so earnestly warned, so dreadfully threatned concerning Images and Idolatry, and so extremely punished therefore (and yet fell unto it) proue it to be true: as in almost all the bookes of the old testament, namely the Kings, and the Chronicles and the Prophets, it appeareth most evidently. Let all ages and times, and men of all ages and times, of all degrees and conditions, wisemen, learned men, Princes, Idiots, unlearned and commonalty, proue it to be true. If you require examples: For wise men, yee have the Egyptians and the Indian Gymnosophistes; for wisest men of the World, you have Solomon the wisest of all other. For learned men, the Greekes, and namely the Athenians, exceeding all other Nations in superstition, and Idolatry, as in the history of the Acts of the Apostles Saint Paul chargeth them. For Princes and Governours you have the Romans, the rulers of the rest, (as they say) you have the same forenamed King Salomon, and all the Kings of Israel, and Juda after him, saving David, Ezechias, and Josias, and one or two more. All these (I say) and infinite others, wise, learned Princes and Governours, being all Idolaters, have you for examples, and a proofe of mens inclination to Idolatry. That I may passe over with silence in the meane time, infinite multitudes and millions of Idiots, and unlearned, the ignorant and grosse people, like unto Horses and Mules, in whom is no understanding, whose perill and danger to fall on heapes to Idolatry by occasion of Images, the Scriptures specially foreshew, and give warning of. And indeed how should the unlearned, simple and foolish scape the nets, and snares of Idols and Images, in the which the wisest, and the best learned have been so entangled, trapped and wrapped? Wherefore the argument holdeth this ground sure, that men be as inclined of their corrupt nature to spirituall fornication, as to carnall, which the Wisedome of GOD foreseeing, to the generall prohibition, that none should make to themselves any Image or similitude, addeth a cause, depending of mans corrupt nature. Lest (sayth GOD) thou being deceived with errour, honour and worship them. And of this ground of mans corrupt inclination, alwell to spirituall fornication, as to carnall, it must needs follow, that as it is the duety of the godly Magistrate, loving honestly, and hating whoredome, to remove all strumpets and harlots, specially out of places notoriously suspected, or resorted unto of naughtypacks, for the avoyding of carnall fornication: so it is the duty of the same godly Magistrate, after the examples of the godly Kings, Ezechias and Josias, to drive away all spirituall harlots, (I meane Idols, and Images) especially out of suspected places, Churches and Temples, dangerous for Idolatry to be committed to Images placed there, as it were in the appointed place, and height of honour, and worship (as S. Augustine sayth) where the living GOD only (and not dead stones and stocks) is to be worshipped: It is (I say) the office of godly Magistrates likewise to avoyd Images and Idols out of Churches

*Acts 17.* *Rom. 1.*

*Psal. 32.*

*Sap. 13, 14.*

*Deut. 4.*

*Augustine in Psalme 96. & 113. & lib. 4. cap 3. de civitat. Dei.*

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Churches and Temples, as ſpirituall harlots out of ſuſpected places for the avoyding of Idolatry, which is ſpirituall Fornication. And as he were the enemy to all honeſty, that ſhould bring ſtrumpets and harlots out of their ſecret corners into the publique market-place, there freely to dwell, and practice their filthy Merchandiſe: So is he the enemy of the true worſhipping of GOD, that bringeth Idols and Images unto the Temple and Church, the houſe of GOD, there openly to be worſhipped, and to rob the zealous GOD of his honour, who will not give it to any other, nor his glory to carved Images, who is as much forſaken, and the bond of love between man and him as much broken by Idolatry, which is ſpirituall Fornication, as is the knot and bond of marriage broken by carnal Fornication. Let all this be taken as a lye, if the Word of GOD enforce it not to be true. Curſed be the man, ſayth God in Deutronomy, that maketh a carved or molted Image, and placeth it in a ſecret corner: and all the people ſhall ſay, Amen. Thus ſaith GOD, for at that time no man durſt have or worſhip Images openly, but in corners only, and the whole world being the great Temple of GOD, he that in any corner thereof robbeth GOD of his glory, and giveth it to ſtockes and ſtones, is pronounced by Gods Word accurſed. Now he that will bring theſe ſpirituall harlots out of their lurking corners, into publique Churches and Temples, that ſpirituall Fornication may there openly of all men and women without ſhame bee committed with them, no doubt that perſon is curſed of GOD, and twice curſed, and all good and godly men and women will ſay, Amen, and their Amen will take effect alſo. Yea, and furthermore the madneſſe of all men profeſſing the Religion of Chriſt, now by the ſpace of a ſort of hundred yeers, and yet even in our time in ſo great light of the Goſpell, very many running on heapes by Sea and Land, to the great loſſe of their time, expence, and waſte of their goods, deteſtation of their Wives, Children and Families, and danger of their owne bodyes and lives, to Compoſtella, Rome, Hieruſalem, and other farre Countries, to viſit dumbe, and dead ſtockes and ſtones, doth ſufficiently prove the proneneſſe of mans corrupt nature to the ſeeking of Idols once ſet up, and the worſhipping of them. And thus aſwell by the origine, and nature of Idols, and Images themſelves, as by the proneneſſe and inclination of mans corrupt nature to Idolatry, it is evident, that neyther Images, if they bee publiquely ſet up, can bee ſeparated, nor men, if they ſee Images in Temples and Churches, can bee ſtayd, and kept from Idolatry. Now whereas they yet alleadge, that howſoever the people, Princes, learned and wiſe of old time, have fallen into Idolatry by occaſion of Images, that yet in our time the moſt part, ſpecially the learned, wiſe and of any authority, take no hurt nor offence by Idols and Images, neyther doe runne into farre Countries to them and worſhip them: And that they know well what an Idoll or Image is, and how to bee uſed, and that therefore it followeth, Images in Churches and Temples to be an indifferent thing, as the which of ſome is not abuſed: and that therefore they may juſtly hold

Deut. 27.

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(as was in the beginning of this part by them alleadged) that it is not unlawfull or wicked, absolutely to have Images in Churches and Temples, though it may for the danger of the simple sort seeme to be not altogether expedient.

Whereunto may be well replyed, that Salomon also the wisest of all men, did well know what an Idoll or Image was, and neither tooke any harme thereof a great while himselfe, and also with his godly writings armed others against the danger of them. But yet afterward the same Salomon suffering his wanton Paramours to bring their Idols into his Court and Palace, was by carnall Harlots perswaded, and brought at the last to the committing of spirituall fornication with Idolls, and of the wisest and godliest Prince, became the most foolishest and wickedest also. Wherefore it is better even for the wisest to regard this warning, He that loveth danger shall perish therein: And Let him that standeth take heed lest he fall, rather then wittingly and willingly to lay such a stumbling-block for his own feete, and others, that may perhaps bring at last to breake neck. The good king Hezechias did know well enough that the brazen Serpent was but a dead Image, and therefore hee took no hurt himselfe thereby through Idolatry to it: Did he therefore let it stand, because himselfe tooke no hurt thereof: No, not so: But being a good King, and therefore regarding the health of his silly Subjects, deceived by that Image, and committing Idolatry thereto, he did not only take it down, but also brake it to peeces. And this he did to that Image that was set up by the commandement of GOD, in the presence whereof great Miracles were wrought, as that which was a figure of our Saviour Christ to come, who should deliver us from the mortall sting of the old Serpent Sathan. Neither did he spare it in respect of the ancientnesse or antiquity of it, which had continued above seven hundred yeares, nor for that it had beene suffered and preserved by so many godly Kings before his time. How (thinke you) would that godly Prince (if he were now living) handle our Idols, set up against GODS Commandement directly, and being figures of nothing but folly, and for fooles to gaze on, till they become as wise as the blockes themselves which they stare on, and so fall downe as dared Larkes in that gaze, and being themselves alive worship a dead stocke or stone, gold or silver, and so become Idolaters, abominable and cursed before the living GOD, giving the honour due unto him which made them when they were nothing, and to our Saviour Christ who redeemed them being lost, to the dead and dumbe Idol, the worke of mans hand, which never did, nor can doe any thing for them, no, is not able to stirre, nor once to move, and therefore worse then a vile worme which can move and creepe? The excellent King Josias also did take himself no hurt of Images and Idols; for hee did know well what they were: did he therefore because of his owne knowledge let Idols and images stand? much lesse did he set any up? Or rather did he not by his knowledge and authority also succour the ignorance of such as did not know what they were, by utter taking away of all such stumbling blockes as might

Sap. 13, 14.

Eccl. 3. & 13. 1 Cor. 10.

4 Reg. 18.

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might be occaſion of ruine to his people, and Subjects: Will they, becauſe a few toke no hurt by images or idols, breake the generall Law of GOD, Thou ſhalt make to thee no ſimilitude, &c. They might alwell, becauſe Moſes was not ſeduced by Jethroes daughter, nor Boos by Ruth, being ſtrangers, reaſon, that all the Jewes might breake the generall Law of GOD, forbidding his people to joyne their children in marriage with ſtrangers, leſt they ſeduce their children that they ſhould not follow GOD. Wherefore they which thus reaſon, Though it be not expedient, yet it is lawfull to have images publikely, and doe prove that lawfullneſſe by a few picked, and choſen men: if they object that indifferently to all men, which a very few can have without hurt, and offence, they ſeeme to take the multitude of vile ſoules (as he ſayth in Virgil) of whoſe loſſe and ſafeguard no reputation is to be had, for whom yet Chriſt payd as dearely as for the mightieſt Prince, or the wiſeſt and beſt learned in the earth. And they that will have it generally to be taken for indifferent, that a very few take no hurt of it, though infinite multitudes beſides periſh thereby, ſhew that they put little difference betweene the Multitude of Chriſtians and brute beaſts, whoſe danger they doe ſo little eſteeme. Beſides this, if they be Biſhops or Parſons or otherwiſe having charge of mens conſciences that thus reaſon It is lawfull to have Images publikely, though it be not expedient, what manner of paſtours ſhew they themſelves to be to their flocke, which thruſt unto them that which they themſelves confeſſe not to be expedient for them, but to the utter ruine of the ſoules committed to their charge, for whom they ſhall give a ſtraight account before the Prince of Paſtours at the laſt day? For indeed to object to the weake, and ready to fall of themſelves, ſuch ſtumbling blocks, is a thing not only not expedient, but unlawfull, yea, and moſt wicked alſo. Wherefore it is to be wondred how they can call images, ſet up in Temples and Churches to no profit or benefit of any, and to ſo great peril, and danger, yea hurt and deſtruction of many, or rather infinite, things indifferent. Is not the publike ſetting up of them rather a ſnare for all men, and the tempting of GOD: I beſeech theſe reaſoners to call to minde their owne accuſtomed ordinance, and Decree, whereby they determined that the Scripture, though by GOD himſelfe commanded to be knowne of all men, women and children, ſhould not be read of the ſimple, nor had in the bulgar tongue, for that (as they ſayd) it was dangerous, by bringing the ſimple people into errours. And will they not forbid images to be ſet up in Churches, and Temples, which are not commanded, but forbidden moſt ſtraightly by GOD, but let them ſtill bee there, yea, and maintayne them alſo, ſeeing the people are brought, not in danger only, but indeed into moſt abominable errours, and deteſtable Idolatry thereby? Shall GODS Word, by GOD commanded to be read unto all, and knowne of all, for danger of hereſie (as they ſay) be ſhut up? and Idols and images notwithſtanding they be forbidden by GOD, and notwithſtanding the danger of Idolatry by them, ſhall they yet bee ſet up, ſuffered, and maintained in Churches and Temples? O worldly and fleſhly wiſdome, even

Deut. 31.

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bent to maintaine the inventions and traditions of men by carnall reason, and by the same to disanull or deface the holy ordinances, lawes and honour of the eternall GOD, who is to be honoured and prayed for ever, Amen.

Now it remaineth for the conclusion of this Treaty, to declare aswell the abuse of Churches and Temples, by too costly and sumptuous decking and adorning of them, as also the lewd painting, gylding and clothing of Idols and images: and so to conclude the whole Treaty.

In Tertullians time, an hundreth and threscore yeres after Christ, *Tertul. Apolog cap. 39.* Christians had none other Temples but common houses, whither they for the most part secretly resorted. And so farre off was it that they had before his time any goodly or gorgious decked Temples, that lawes were made in Antonius, Verus and Commodus the Emperours times, that no *Euseb. lib. 5. eccle. hist.* Christians should dwell in houses, come in publique baths, or be seene in streets, nor any where abroad, and that if they were once accused to be Christians, they should by no meanes be suffered to escape. As was practised on Apolonius a noble Senatour of Rome, who being accused of his owne bondman, and slave, that he was a Christian, could neyther by his defence and apology, learnedly and eloquently written, and read publiquely in the Senate, nor in respect that he was a Citizen, nor for the dignity of his order, nor for the vilenesse, and unlawfulnesse of his accuser, being his owne slave, by likelihood of malice moved to forge lyes against his Lord, nor for no other respect or helpe could be delivered from death. So that Christians were then driven to dwell in caves and denns: so farre off was it that they had any publique Temples adorned, and decked as they now be. Which is here rehearsed to the confutation of those which report such glorious glozed fables, of the goodly and gorgious Temple, that Saint Peter, Linus, Cletus, and those thirsty Bishops their successours had at Rome, untill the time of the Emperour Constantine, and which Saint Policarpe should have in Asia, or Ireneus in France, by such lyes, contrary to all true histories, to maintayne the superfluous gilding and decking of Temples now a dayes, wherein they put almost the whole summe and pith of our Religion. But in those times the world was wonne to Christendome, not for gorgious, gilded, and paynted Temples of Christians, which had scarcely house to dwell in: but by the godly, and as it were golden minds, and firme faith of such as in all adversity and persecution professed the truth of our Religion. And after these times in Maximinian, and Constantius the Emperours Proclamation, the places where Christians resorted to publique prayer, were called conventicles. And in Galerius Maximinus the Emperours Epistle, they are called *Euseb. lib. 8. cap. 19 & lib. 9. cap. 9.* Oratories and Dominicæ, to say, places dedicate to the service of the Lord. And here by the way it is to be noted, that at that time there were no Churches or Temples erected unto any Saint, but to GOD only, as *De civitat. lib. 8. cap. 1.* S. Augustine also recorded, saying, We build no Temples unto our Martyrs. And Eusebius himselfe calleth Churches, Houses of prayer, and sheweth that in Constantine the Emperours time, all men rejoyced, seeing instead of low conventicles, which tyrants had destroyed,

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136779



high Temples to be builded. Loe, unto the time of Conſtantine, by the ſpace of above three hundred yeeres after our Saviour Chriſt, when Chriſtian Religion was moſt pure, and indeed golden, Chriſtians had but low and poore conventicles, and ſimple Oratories, yea caves under the ground, called Cryptæ, where they for feare of perſecution aſſembled ſecretly together. A figure whereof remaineth in the vaults which yet are builded under great Churches, to put us in remembrance of the old ſtate of the Primitive Church before Conſtantine, whereas in Conſtantines time, and after him were builded great and goodly Temples for Chriſtians, called Baſilicæ, either for that the Greekes uſed to call all great and goodly places Baſilicas, or for that the high, and everlaſting King, God, and our Saviour Chriſt was ſerved in them. But although Conſtantine, and other Princes, of good zeale to our Religion, did ſumptuouſly decke and adorne Chriſtians Temples, yet did they dedicate at that time all Churches and Temples to GOD or our Saviour Chriſt, and to no Saint, for that abuſe began long after in Juſtinians time. And that gorgiouſneſſe then uſed, as it was borne with, as riſing of a good zeale: ſo was it ſignified of the godly learned even at that time, that ſuch coſt might otherwiſe have beene better beſtowed. Let Saint Hierome (although otherwiſe too great a lyer, and allower of externall and outward things) be a proofe hereof, who hath theſe words in his Epiſtle to Demetriades, Let other (ſayth Saint Hierome) build Churches, cover walles with tables of Marble, carry together huge pillers, and gild their tops or heads, which doe not feele or underſtand their precious decking, and adorning, let them decke the doores with Ivory and Silver, and let the golden Altars with precious ſtones, I blame it not: let every man abound in his own ſence, and better is it ſo to doe, then carefully to keep their riches laid up in ſtore. But thou haſt another way appointed thee, to clothe Chriſt, in the poore, to viſit him in the ſicke, feed him in the hungry, and lodge him in thoſe who doe lacke harbour, and eſpecially ſuch as be of the houſhold of Faith.

*Cryptæ.*

*Baſilicæ.*

*Novel. conſtit.* 3, & 47.

And the ſame S. Hierome toucheth the ſame matter ſomewhat more freely in his treaty of the life of Clearkes to Nepotian, ſaying thus, Many build wals and erect pillars of Churches, the ſmooth Marbles doe gliſter, the roofe ſhineth with gold, the Alter is ſet with precious ſtones: But of the Miniſter of Chriſt, there is no election or choyſe. Neither let any man object and alledge againſt me the rich Temple that was in Jury, the Table, Candleſticks, Intenſe, Ships, Platters, Cups, Morters, and other things all of Gold. Then were theſe things allowed of the Lord, when the Prieſts offered ſacrifices, and the blood of beaſts was accounted the redemption of ſinnes. Howbeit all theſe things went before in figure, and they were written for us, upon whom the end of the world is come. And now when that our Lord being poore, hath dedicate the poverty of his houſe, let us remember his croſſe, and we ſhall eſteeme riches, as mire and dung. What doe we marvell at that which Chriſt calleth wicked Mammon? Whereto doe we ſo highly eſteeme, and love that which S. Peter doth for a glory teſtifie hee had not? Hitherto Saint Hierome.

Thus

Thus you see how Saint Hierome teacheth the sumptuousnesse amongst the Jewes to bee a figure to signifie, and not an example to follow, and those outward things were suffered for a time, untill Christ our Lord came, who turned all those outward things into spirit, faith and truth. And the same Saint Hierome upon the seventh chapter of Jeremy sayth, GOD commanded both the Jewes at that time, and now us who are placed in the Church, that we have no trust in the goodlynesse of building, and gilt rooses, and in wals covered with tables of Marble, and say, The Temple of the Lord, the Temple of the Lord. For that is the Temple of the Lord, wherein dwelleth true faith, godly conversation, and the company of all vertues. And upon the Prophet Agge, he describeth the truth, and right decking or ornaments of the Temple after this sort: I (saith St Hierome) do think the Silver wherewith the house of GOD is decked, to be the doctrine of the Scriptures, of the which it is spoken, The doctrine of the Lord is a pure doctrine, Silver tryed in the fire, purged from drosse, purified seven times. And I do take Gold to be that which remaineth in the hid sence of the Saints, and the secret of the heart, and shineth with the true light of GOD. Which is evident that the Apostle also meant of the Saints that build upon the foundation of Christ, some Silver, some Gold, some precious stones: that by the gold, the hid sence, by Silver, godly utterance, by precious stones, workes which please GOD, might be signified. With these metals, the Church of our Saviour is much more goodly and gorgeous, then was the Synagogue, in old time. With these lively stones, is the Church, and House of Christ builded, and peace is given to it for ever. All these be Saint Hieromes sayings. No more did the old godly Bishops and Doctours of the Church allow the oversumptuous furniture of Temples and Churches, with plate, vessels of Gold, Silver and precious vestments. St Chrysostome saith, In the ministry of the holy Sacraments, there is no need of golden vessels, but of golden minds. And S. Ambrose sayth, Christ sent his Apostles without Gold, and gathered his Church without Gold. The Church hath gold, not to keepe it, but to bestow it on the necessities of the poore. The Sacraments looke for no gold, neither doe they please GOD for the Commendation of Gold, which are not bought for Gold. The adorning and decking of the Sacraments, is the redemption of Captives. Thus much saith Saint Ambrose.

2 Offi. capite 28.

Saint Hierome commendeth Exuperius Bishop of Tolose, that he carried the Sacrament of the Lords Body in a wicker basket, and the Sacrament of his Blood in a glasse, and so cast covetousnesse out of the Church. And Bonifacius Bishop and Martyr, as it is recorded in the decrees, testifieth that in old time the ministers used wooden, and not golden vessels. And Zepherinus the xvi. Bishop of Rome made a decree, that they should use vessels of glasse. Likewise were the vestures used in the Church in old time very plaine, and single, and nothing costly. And Rabanus at large declareth, that this costly and manifold furniture of vestments of late used in the Church, was set from the Jewish usage, and agreeth with Aarons apparelling almost altogether. For the maintenance of the which

Tit. de consecra. can. Tri. burien.

Lib. 1. inst. cap. 14.

Innocentius

13677



Innocentius the Pope pronounceth boldly, that all the cuſtomes of the old Law be not aboliſhed, that wee might in ſuch apparell, of Chriſtians the more willingly become Jewiſh. This is noted, not againſt Churches and Temples, which are more neceſſary, and ought to have their due uſe and honour, as is in another Homily for that purpoſe declared, nor againſt the convenient cleanenes and ornaments thereof: but againſt the ſumptuouſneſſe and abuſes of the Temples and Churches. For it is a Church or Temple alſo that glittereth with no Marble, ſhineth with no Gold nor Silver, gliſtereth with no Pearles nor pretious ſtones: but with plainenelle and frugality: ſignifieth no proud doctrine nor people, but humble, frugall, and nothing eſtéeming earthly and outward things, but gloriouſly decked with inward ornaments, according as the Prophet declareth, ſaying, The Kings daughter is altogether glorious inwardly.

Now concerning exceſſive decking of images and idols, with painting, gilding, adorning with pretious veſtures, pearle, and ſtone, what is it elſe but for the further provocation and enticement to ſpirituall fornication, to decke ſpiritual harlots moſt coſtly and wantonly, which the Idolatrous Church underſtandeth well enough? For ſhée being indéed not onely an harlot (as the Scripture calleth her) but alſo a foule filthy, old withered harlot (for ſhée is indéed of ancient yeares) and underſtanding her lack of nature, and true beauty, and great loathſomeneſſe which of her ſelfe ſhée hath, doth (after the cuſtom of ſuch harlots) paint her ſelfe, and decke and tyre her ſelfe with gold, pearle, ſtone, and all kind of pretious jewels, that ſhée ſhining with the outward beauty and glory of them, may pleaſe the fooliſh fantaſie of fond lovers, and ſo entice them to ſpirituall fornication with her. Who, if they ſaw her (I will not ſay naked) but in ſimple apparel, would abhorre her, as the foulеſt and filthieſt harlot that ever was ſéene: According as appeareth by the deſcription of the garniſhing of the great ſtrumpet of all ſtrumpets, the Mother of Whoredome, ſet forth by Saint John in his Revelation, who by her glory provoked the Princes of the earth to commit whore- *Apoc. 17.*
dome with her. Whereas on the contrary part, the true Church of GOD, as the chaſte Matrone eſpouſed (as the Scripture teacheth) to one Husband, our Saviour Jeſus Chriſt, whom ſhée is content onely to pleaſe and ſerve, and looketh not to delight the eyes or phantaſies of any other ſtrange lovers or woers, is content with her natural ornaments, not doubting by ſuch ſincere ſimplicity beſt to pleaſe him, who can well skill of the difference betwéene a painted viſage and true naturall beauty. And concerning ſuch glorious gilding and decking of images, both GODS Word written in the tenth Chapter of the Prophet Jeremy, and Saint Hieromes Commentaries upon the ſame, *Jerem. 10.*
are moſt worthy to be noted. Firſt, the words of the Scriptures be theſe, The workeman with his axe hewed the timber out of the wood with the worke of his hands, he decked it with Gold and Silver, he joyned it with nailes and pinnes, and the ſtroke of an hammer, that it might hold together. They be made ſmooth as the Palme, and they cannot

ſpeake: if they be borne, they remove, for they cannot goe. Feare yée them not, for they can neither doe evill nor good: thus ſaith the Prophet. Upon which text Saint Hierome hath theſe words, This is is the deſcription of idols which the Gentiles worſhip, their matter is vile and corruptible: And whereas the Artificer is mortall, the things he maketh muſt néeds be corruptible: hée decketh it with ſilver and gold, that with the glittering or ſhining of both metals, hée may deceive the ſimple. Which errour indéed hath paſſed over from the Gentiles, that wée ſhould judge Religion to ſtand in riches. And by and by after he ſayth, They have the beauty of metals, and be beautified by the Art of Painting, but good or profit is there none in them. And ſhortly after againe, They make greate promiſes, and devile an image of vaine worſhipping of their owne fantaſies: they make great braggs to deceive every ſimple body, they dull and amaze the underſtanding of the unlearned, as it were with golden ſentences and eloquence, ſhining with the brightneſſe of ſilver. And of their owne devilers and makers are theſe images advanced and magnified, in the which is no utility nor profit at all, and the worſhipping of the which properly pertaineth to the Gentiles and Heathen, and ſuch as know not God.

Thus farre of Saint Hieromes words. Whereupon you may note as well his judgement of images themſelves, as alſo of the painting, gilding, and decking of them: that it is an errour which came from the Gentiles, that it perſwadeth religion to remaine in riches, that it amazeth and deceiveth the ſimple and unlearned with golden ſentences and ſilver-ſhining eloquence, and that it appertaineth properly to the Gentiles and Heathen, and ſuch as know not GOD. Wherefore the having, painting, gilding, and decking of images, by Saint Hieromes judgment, is erronious, ſeducing, and bringing into errour (ſpecially the ſimple and unlearned) Heathenish, and void of the knowledge of God.

Surely the Prophet Daniel in the eleventh Chapter declareth ſuch ſumptuous decking of images with Gold, Silver, and precious ſtones, to be a token of Antichriſts kingdome, who (as the Prophet foreſheweth) ſhall worſhip God with ſuch gorgeous things. Now uſually ſuch exceſſive adorning and decking of images hath riſen and bene maintained, either of offerings provoked by ſuperſtition, and given in idolatry, or of ſpoyles, robberies, uſury, or goods otherwiſe unjuſtly gotten, whereof wicked men have given part to the images or Saints, (as they call them) that they might be pardoned of the whole: as of divers writings and old monuments, concerning the cauſe and end of certaine great gifts, may well appeare. And indéed ſuch money ſo wickedly gotten, is moſt méete to bée put to ſo wicked a uſe. And that which they take to bée amends for the whole before GOD, is more abominable in his ſight, than both the wicked getting, and the more wicked ſpending of all the reſt. For how the Lord alloweth ſuch gifts, hee declareth evidently in the Prophet Eſaias, ſaying, I (ſaith the Lord) doe love judgment, and I hate ſpoyle and ravenу offered in Sacrifice: which the very Gentiles under-

13677



underſtood. For Plato ſheweth, that ſuch men as ſuppoſe that GOD doth pardon wicked men, if they give part of their ſpoyles and rapine to him, take him to bee like a dogge that would bee entreated, and hired with part of the prey, to ſuffer the wolves to worry the ſhæpe. And in caſe the goods wherewith images be decked, were juſtly gotten, yet it is extreame madneſſe, ſo foliſhly and wickedly to beſtow goods purchaſed by wiſdome and truth. Of ſuch lewdneſſe Lactantius writeth thus, Men doe in vaine decke images of the gods with Gold, Ivory, and precious ſtone, as though they could take any pleaſure in thoſe things. For what uſe have they for precious gifts, which underſtand not farre nothing? Even the ſame that dead men have. For with like reaſon doe they bury dead bodies, farced with ſpices and odours, and clothed with precious veſtures, and decke images, which neither felt nor knew when they were made, nor underſtand why they be honoured, for they get no ſenſe and underſtanding by their conſecration. Thus farre Lactantius, and much more, too long here to rehearſe, declaring, that as little girles play with little puppets, ſo be theſe decked images great puppets for old fooles to play with. And that wee may know what, not onely men of our Religion, but Ethnicks alſo, judge of ſuch decking of dead images, it is not unprofitable to heare what Seneca, a wiſe and excellent learned Senatour of Rome, and Philoſopher, ſaith concerning the foliſhneſſe of ancient and grave men, uſed in his time in worſhipping and decking of images: Wee (ſaith Seneca) be not twice children, (as the common ſaying is) but alwayes children: but this is the difference, that wee being elder, play the children: and in theſe playes they bring in before great and well decked puppets (for ſo hee calleth images) Oyntment, Incenſe, and Odours. To theſe puppets they offer up ſacrifice, which have a mouth, but not the uſe of teeth. Upon theſe they put attiring and precious apparell, which have no uſe of clothes. To theſe they give Gold and Silver, which they who receive it (meaning the images) lacke as well as they that have given it from them. And Seneca much commendeth Dionyſius King of Sicilie for his merry robbing of ſuch decked and jewelled puppets. But you will aske, what doth this appertaine to our images, which is written againſt the idols of the Gentiles? Altogether ſurely. For what uſe or pleaſure have our images of their decking and precious ornaments? Did our images underſtand when they were made; Or know when they be ſo trimmed and decked? Are not theſe things beſtowed upon them as much in vaine, as upon dead men which have no ſence? Wherefore it followeth, that there is like foliſhneſſe and lewdneſſe in decking of our images, as great puppets for old fooles, like children, to play the wicked play of idolatry before, as was among the Ethnicks and Gentiles. Our Churches ſtand full of ſuch great puppets, wonderouſly decked and adorned, Garlands and Coronets be ſet on their heads, precious pearles hanging about their neckes, their fingers ſhine with rings, ſet with precious ſtones, their dead and ſtiffe bodies are cloathed with garments ſtiffe with Gold. You would beleeve that the images of our men

Dialog. de legi. 10.

Lib. 2. inſt. cap. 4.

Saints, were some Princes of Persia land with their proud apparell, and the Idols of our women Saints were nice, well trimmed harlots, tempting their paramours to wantonnesse: Whereby the Saints of GOD are not honoured, but most dishonoured, and their godlinesse, sobernesse, chastity, contempt of riches, and of the vanity of the world, defaced, and brought in doubt by such monstrous decking, most differing from their sober and godly lives. And because the whole pageant must thoroughly be plaid, it is not enough thus to decke Idols, but at the last come in the Priests themselves likewise decked with Gold and pearle, that they may be mete servants for such Lords and Ladies, and fit worshippers of such gods and goddesses. And with a solemne pace they passe forth before these golden puppets, and fall down to the ground on their marrow-bones before these honourable Idols, and then rising up againe, offer up Odours and Incense unto them, to give the people an example of double Idolatry, by worshipping not onely the Idoll, but the Gold also, and riches wherewith it is garnished. Which things the most part of our old Martyrs rather then they would doe, or once knæle, or offer up one crumbe of Incense before an image, suffered most cruell and terrible deaths, as the Histories of them at large doe declare. And here againe their allegation out of Gregory the first and Damascen, that Images bee the Lay-mens bookes, and that Pictures are the Scripture of idiots and simple persons, is worthy to bee considered. For it hath bene touched in divers places before, how they bee bookes, teaching nothing but lies, as by Saint Paul in the first Chapter to the Romans evidently appeareth, of the images of GOD: So what manner of Bookes and Scripture these painted and gilt images of Saints be unto the common people, note well I pray you. For after that our Preacher shall have instructed and exhorted the people to the following of the vertues of the Saints, as contempt of this world, poverty, sobernesse, chastity, and such like vertues, which undoubtedly were in the Saints: Thinke you, as soone as they turne their faces from the Preacher, and looke upon the graven bookes and painted Scripture of the glorious gilt Images and Idols, all shining and glittering with metall and stone, and covered with precious vestures, or else with Chœrea in Terence, behold a painted table, wherein is set forth by the art of the Painter an Image with a nice and wanton apparel and countenance, more like to Venus or Flora, than Mary Magdalen; or if like to Mary Magdalen, it is when she played the harlot, rather than when she wept for her sinnes. When I say they turne about from the Preacher to these bookes, and Schoolemasters and painted Scriptures, shall they not finde them lying bookes? teaching other manner of lessons, of esteeming of riches, of pride, and vanity in apparel, of niceness and wantonnesse, and peradventure of whoredome, as Chærea of like pictures was taught. And in Lucian, one learned of Venus Onidia a lesson too abominable here to be remembred. Be not these thinke you pretty bookes and Scriptures for simple people, and specially for Wives and young Maidens to looke in, read on, and learne such lessons of? What will they thinke either of

*Greg. epist. ad Serenum massile, Damas. de fide ortho. lib. 4. cap. 17.*

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13679



the Preacher, who taught them contrary leſſons of the Saints, and therefore by theſe carved Doctours, are charged with a lie, or of the Saints themſelves, if they believe theſe graven bookes and painted ſcriptures of them, who make the Saints now raigning in Heaven with GOD, to their great diſhonour, ſchoolemaſters of ſuch vanity, which they in their life time moſt abhorred? For what leſſons of contempt of riches and vanity of this world can ſuch bookes ſo beſmeared with gold, ſet with precious ſtones, covered with ſilkes, teach? What leſſons of ſoberneſſe and chaſtity can our women learne of theſe pictured ſcriptures, with their nice apparell and wanton lookes? But away for ſhame with theſe coloured cloaks of idolatry, of the bookes and ſcriptures of images and pictures, to teach Idiots, nay to make Idiots and ſtarke fooles, and beaſts of Chriſtians. Doe men, I pray you, when they have the ſame bookes at home with them, runne on pilgrimage to ſéeke like bookes at Rome, Compoſtella, or Jeruſalem, to be taught by them when they have the like to learne at home? doe men reverence ſome bookes, and deſpiſe and ſet light by other of the ſame ſort? doe men knéele before their bookes, light candles at noone time, burne Incenſe, offer up Gold and Silver, and other gifts to their bookes? doe men either faine or believe miracles to bée wrought by their bookes? I am ſure that the new Teſtament of our Saviour Jeſus Chriſt, containing the Word of life, is a more lively, expreſſe, and true image of our Saviour, than all carved, graven, moulten, and painted images in the world be, and yet none of all theſe things be done to that booke or Scripture of the Goſpell of our Saviour, which bee done to images and pictures, the bookes, and ſcriptures of Lay-men & Idiots, as they call them. Wherefore call them what they liſt, it is moſt evident by their deeds, that they make of them no other bookes nor ſcripture, than ſuch as teach moſt filthy and horrible idolatry: as the ulers of ſuch bookes dayly prove by continual practiſing the ſame. O bookes and ſcriptures in the which the divelliſh ſchoolemaſter Sathan hath penned the lewd leſſons of wicked idolatry for his daſtardly diſciples and ſchollers to behold, read, and learne, to GODS moſt high diſhonour, and their moſt horrible damnation! Have not we beene much bound, thinke you, to thoſe which ſhould have taught us the truth out of GODS Booke, and his holy Scripture, that they have ſhut up that booke and Scripture from us, and none of us ſo bold as once to open it, or read on it? and inſtead thereof, to ſpread us abroad theſe goodly, carven, and gilden bookes, and painted ſcriptures, to teach us ſuch good and godly leſſons? Have not they done well, after they ceaſed to ſtand in pulpets themſelves, and to teach the people committed to their inſtruction, kéeping ſilence of GODS Word, and become dumbe dogs (as the Prophet calleth them) to ſet up in their ſtead, on every pillar and corner of the Church, ſuch goodly Doctours, as dumbe, but more wicked than themſelves be? We néed not to complaine of the lack of one dumbe Parſon, having ſo many dumbe divelliſh Vicars (I meane theſe idols and painted puppets) to teach in their ſtead. Now in the meane ſeaſon, whilſt the dumbe and dead idols ſtand thus decked

and clothed contrary to GODS Law and Commandement, the poore Christian people, the lively images of God commended to us so tenderly by our Saviour Christ, as most deare to him, stand naked, shivering for cold, and their teeth chattering in their heads, and no man covereth them, are pined with hunger and thirst, and no man giveth them a penny to refresh them, whereas pounds be ready at all times (contrary to Gods will) to decke and trimme dead stocks and stones, which neither feele cold, hunger nor thirst.

Clemens hath a notable sentence concerning this matter, saying thus, That Serpent the devill doth by the mouth of certaine men utter these words: We for the honour of the invisible GOD, doe worship visible images, which doubtlesse is most false. For if you will truely honour the image of God, you should by doing well to man, honour the true image of God in him. For the image of God is in every man: But the likenesse of God is not in every one, but in those onely which have a godly heart and pure minde. If you will therefore truely honour the image of God, we doe declare to you the truth, that yee doe well to man, who is made after the image of GOD, that you give honour and reverence to him, and refresh the hungry with meate, the thirsty with drinke, the naked with cloths, the sicke with attendance, the stranger harbourlesse, with lodging, the prisoners with necessaries: and this shall bee accounted as truely bestowed upon GOD. And these things are so directly appertaining to GODS honour, that whosoever doth not this, shall seeme to have reproached and done villany to the image of God. For what honour of God is this, to runne to images of stocke and stone, and to honour vaine and dead figures of God, and to despise man, in whom is the true image of God? And by and by after hee saith, Understand yee therefore, that this is the suggestion of the serpent Sathan, lurking within you, which perswadeth you that you are godly, when you honor insensible and dead images, and that you be not ungodly, when you hurt or leave unsuccoured the lively and reasonable creatures. All these be the words of Clemens.

Note I pray you, how this most ancient and learned Doctour, within one hundred yeares of our Saviour Christs time, most plainely teacheth, that no service of GOD, or Religion acceptable to him, can be in honouring of dead images, but in succouring of the poore, the lively images of God, according to Saint James, who saith, This is the pure and true Religion before GOD the Father, to succour the fatherlesse and motherlesse children, and widows in their affliction, and to keepe himselfe undefiled from this world.

True Religion then, and pleasing to GOD, standeth not in making, setting up, painting, gilding, clothing, and decking of dumbe and dead images (which be but great puppets and babies for old fooles in dotage, and wicked idolatry, to dally and play with) nor in kissing of them, capping, kneeling, offering to them, in censing of them, setting up candles, hanging up of legges, armes, or whole bodies of waxe before them, or praying, and asking of them or of Saints, things belonging onely to

GOD

13679



GOD to give. But all theſe things be vaine and abominable, and moſt damnable before GOD. Wherefore all ſuch doe not only beſtow their money and labour in vaine, but with their paines and coſt purchaſe to themſelves GODS wrath, and utter indignation, and everlaſting damnation both of body and ſoule. For yee have heard it evidently proved in theſe Homilies againſt Idolatry, by Gods Word, the Doctours of the Church, Eccleſiaſticall Hiſtories, reaſon and experience, that images have beene, and be worſhipped, and ſo Idolatry committed to them by infinite multitudes, to the great offence of GODS Majeſty, and danger of infinit ſoules, and that Idolatry cannot poſſibly bee ſeparated from Images ſet up in Churches and Temples, gilded and decked glorioufly, and that therefore our Images be indeed very Idols, and ſo all the prohibitions, lawes, curſes, threatnings of horrible plagues, aſwell temporall as eternall, contained in the holy Scripture, concerning Idols, and the makers and maintainers and worſhippers of them, appertaine alſo to our Images ſet up in Churches and Temples, and to the makers, mayntainers and worſhippers of them. And all thoſe names of abomination, which Gods Word in the holy Scriptures giveth to the Idols of the Gentiles, appertaine to our Images, being Idols like to them, and having like Idolatry committed unto them. And Gods owne mouth in the holy Scriptures calleth them vanityes, lyes, deceits, uncleaneneſſe, dung, miſchiefe, and abomination before the Lord. Wherefore Gods horrible wrath, and our moſt dreadfull danger cannot be avoyded without the deſtruction, and utter aboliſhing of all Images, and Idols out of the Church and Temple of GOD, which to accompliſh, God put in the minds of all Chriſtian Princes: and in the meane time, let us take heed, and be wiſe, O yee beloved of the Lord, and let us have no ſtrange gods, but one only GOD, who made us when we were nothing, the Father of our Lord Jeſus Chriſt, who redeemed us when we were loſt, and with his holy Spirit doth ſanctifie us. For this is life everlaſting, to know him to bee the only true GOD, and Jeſus Chriſt whom hee hath ſent. Let us honour and worſhip for Religions ſake none but him, and him let us worſhip, and honour as he will himſelf, and hath declared by his Word, that he will bee honoured and worſhipped, not in, nor by Images or Idols, which he hath moſt ſtraightly forbidden, neyther in kneeling, lighting of Candles, burning of Incenſe, offering up of gifts unto Images and Idols, to believe that we ſhall pleaſe him: for all theſe be abomination before GOD: but let us honour and worſhip GOD in ſpirit, and in truth, fearing and loving him above all things, truſting in him only, calling upon him, and praying to him only, praying and lauding of him only, and all other in him. and for him. For ſuch worſhippers doth our heavenly Father love, who is a moſt pure Spirit, and therefore will bee worſhipped in ſpirit, and in truth. And ſuch worſhippers were Abraham, Moſes, David, Helias, Peter, Paul, John, and all other the holy Patriarches, Prophets, Apoſtles, Martyrs, and all true Saints of GOD, who all, as the true friends

John 17.

John 4.

of

of GOD, were enemies, and destroyers of Images and Idols, as the enemies of GOD, and his true Religion. Wherefore take heed, and bee wise, O yee beloved of the Lord, and that which others, contrary to GODS Word, bestow wickedly, and to their damnation, upon dead stocks and stones, (no Images, but enemies of GOD, and his Saints) that bestow yee as the faithfull servants of GOD, according to Gods Word, mercifully upon poore men and women, fatherlesse children, widowes, sicke persons, stranger, prisoners, and such others that be in any necessity, that yee may at that great day of the Lord, heare that most blessed and comfortable saying of our Saviour Christ: Come yee blessed into the Kingdome of my Father, prepared for you before the beginning of the world. For I was hungry, and ye gave me meate: thirsty, and yee gave me drinke: naked, and yee cloathed me: harbourlesse, and ye lodged me: in prison, and ye visited me: sicke, and ye comforted me. For whatsoever yee have done for the poore and needy in my Name, and for my sake, that have ye done for me. To the which his heavenly kingdome, GOD the Father of mercies bring us, for Jesus Christs sake our only Saviour, Mediatour and Advocate: to whom with the holy Ghost, one immortall, invisible and most glorious GOD, be all honour and thankesgiving, and glory world without end. Amen.

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13677 9



# AN HOMILY FOR REpayring and keeping cleane, and comely *adorning of Churches.*

IT is common custome used of all men when they intend to have their friends or neighbours to come to their houses to eate or drinke with them, or to have any solemne assembly to treat, and talk of any matter, they will have their houses, which they kæp in continuall reparations, to be cleane and fine, lest they should be counted sluttish, or little to regard their friends and neighbors. How much more then ought the house of God, which we commonly call the Church, to be sufficiently repaired in all places, and be honourably adorned and garnished, and to be kept cleane and swæt, to the comfort of the people that shall resort thereunto?

It appeareth in the holy Scripture, how GODS house, which was called his holy Temple, and was the mother Church of all Jewry, fell sometimes into decay, and was oftentimes prophaned, and defiled, through the negligence, and ungodlynesse of such as had the charge thereof. But when Godly Kings and Governours were in place, then commandement was given forthwith, that the Church and Temple of GOD should be repayred, and the devotion of the people to be gathered, for the reparation of the same. We reade in the fourth booke of the Kings, how that King Joas, being a godly Prince, gave commandement to the Priests, to convert certaine offerings of the people towards the reparation, and amendment of Gods Temple. 4 Kings 12.

Like commandement gave that most godly King Josias, concerning the reparation, and reedifying of GODS Temple, which in his time he found in sore decay. It hath pleased Almighty GOD, that these Histories touching the reedifying and repayring of his holy Temple, should be written at large, to the end we should be taught thereby: First, that GOD is well pleased that his people should have a convenient place to resort unto, and to come together, to prayse and magnifie GODS holy Name, And secondly, he is highly pleased with all those, which diligently 4 Kings 22.

gently and zealously goe about to amend, and restore such places as are appoynted for the Congregation of GODS people to resort unto, and wherein they humbly, and joyntly render thanks to GOD for his benefits, and with one heart and voyce praise his holy Name. Thirdly, God was sore displeased with his people, because they builded, decked, and trimmed up their owne houses and suffered GODS house to bee in ruine and decay, to lye uncomely and fullomely. Wherefore God was sore grieved with them, and plagued them, as appeareth in the Prophet Aggeus: Thus sayth the Lord, Is it time for you to dwell in your sieled houses, and the Lords House not regarded? Ye have sowed much, and gathered in but little, your meat and your clothes have neyther filled you, nor made you warme, and he that had his wages, put it in a bottomelesse purse. By these plagues which God layd upon his people for neglecting of his Temple, it may evidently appeare, that God will have his Temple, his Church, the place where his Congregation shall resort to magnifie him, well edifyed, well repayred and well maintained. Some neyther regarding godlinesse, nor the place of godly exercise, will say, The Temple in the old Law was commanded to be built, and repayred by GOD himselfe, because it had great promises annexed unto it, and because it was a figure, a Sacrament, or a signification of Christ, and also of his Church. To this may be easily answered: First, that our Churches are not destitute of promises, forasmuch as our Saviour Christ sayth, Where two or three are gathered together in my Name, there am I in the middest among them. A great number therefore comming to Church together in the Name of Christ, have there, that is to say in the Church, their God and Saviour Christ Jesus present among the Congregation of his faythfull people, by his grace, by his favour, and godly assistance, according to his most assured and comfortable promises. Why then ought not Christian people to build them Temples and Churches, having as great promises of the presence of GOD, as ever had Salomon for the materiall Temple which hee did build? As touching the other poynt, that Salomons Temple was a figure of Christ: we know that now in the time of the cleare light of Christ Jesus the Sonne of GOD, all shadowes, figures and significations are utterly gone, all vaine and unprofitable ceremonies, both Jewish and Heathenish, fully abolished. And therefore our Churches are not set up for figures, and significations of Messias and Christ to come, but for other godly and necessary purposes, that is to say, That like as every man hath his own house to abide in, to refresh himselfe in, to rest in, with such like commodities: So Almighty GOD will have his House and place, whither the whole Parish, and Congregation shall resort, which is called the Church and Temple of GOD, for that the Church, which is the company of GODS people doth there assemble, and come together to serve him. Not meaning hereby, that the Lord, whom the Heaven of Heavens is not able to hold or compryze, doth dwell in the Church of lime and stone, made with mans hands, as wholy and only contayned there within, and noe where else, for so hee never dwelt in Salomons Temple. Moreover, the Church or

Agge. 1.

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13677 9



Temple is counted and called holy, yet not of it selfe, but because Gods people resorting thereunto, are holy, and exercise themselves in holy, and heavenly things. And to the intent yee may understand further, why Churches were built among Christian people, this was the greatest consideration: that GOD might have his place, and that GOD might have his time, duely to be honoured, and served of the whole multitude in the Parish.

First, there to heare, and learne the blessed Word, and Will of the everlasting GOD. Secondly, that there the blessed Sacraments, which our Lord and Saviour Christ Jesus hath ordayned, and appoynted, should be duely, reverently and decently, ministred. Thirdly, that there the whole multitude of GODS people in the Parish, should with one voyce and heart call upon the name of GOD, magnifie and praise the Name of GOD, render earnest and hearty thanks to our heavenly Father for his heape of benefits daily and plentifully powred upon us, not forgetting to bestowe our almes upon GODS poore, to the intent GOD may blesse us the more richly. Thus yee may well perceive, and understand, wherefore Churches were built, and set among Christian people, and dedicated, and appointed to these Godly uses, and wholly exempted from all filthy, prophane and worldy uses. Wherefore all they that have little minde or devotion to repayre and build Gods Temple, are to bee counted people of much ungodlinesse, spurning against good order in Christs Church, despising the true honour of God, with evill example offending, and hindring their neighbours, otherwise well and godly disposed. The world thinketh it but a trifle to see their Church in ruine and decay. But who so doe not lay to their helping hands, they sinne against God, and his holy Congregation. For if it had not bene sinne to neglect, and slightly regard the reedifying, and building up againe of his Temple, God would not have bene so much grieved, and so soone have plagued his people, because they builded and decked their owne houses so gorgeously, and despised the House of God their Lord. It is sinne, and shame to see so many Churches, so ruinous, and so foully decayed, almost in every corner. If a mans private house, wherein he dwelleth, bee decayed, he will never cease till it be restored up againe. Yea, if his barne where he keepeth his Corne be out of reparations, what diligence useth he to make it in perfect state againe? If his stable for his Horse, yea, and stie for his Swine, be not able to hold out water and wind, how carefull is he to doe cost thereon? And shall we be so mindfull of our common base houses, deputed to so vile imployment, and be forgetfull toward that House of God, wherein be intreated the words of our eternall salvation, wherein be ministred the Sacraments, and mysteries of our Redemption? The fountaine of our regeneration is there presented unto us, the partaking of the Body and Blood of our Saviour Christ, is there offered unto us: And shall wee not esteeme the place where so heavenly things are handled? Wherefore if yee have any reverence to the service of God, if yee have any common honesty, if ye have any conscience in keeping of necessary and godly ordinances, keepe your Churches in good repayre, whereby ye shall

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not only pleaſe GOD, and deſerue his manifold bleſſings, but alſo deſerue the good report of godly people.

The ſecond point, which appertayneth to the maintenance of GODS houſe, is, to haue it well adorned and comely, and clean kept. Which things may bee the more eaſily reformed, when the Church is well repayred. For like as men are well refreſhed and comforted, when they finde their houſes hauing all things in good order, and all things cleane and ſweet; ſo when GODS houſe the Church is well adorned, with places conuenient to ſit in, with the Pulpit for the Preacher, with the Lords Table, for the miniſtration of his holy Supper, with the Font to Chriſten in, and alſo is kept cleane, comely and ſweet, the people are more deſirous, and the more comforted to reſort thither, and to tarry there the whole time appointed them. With what earneſtneſſe, with what behement zeale did our Sauiour Chriſt driue the buyers and ſellers out of the Temple of GOD, and hurled downe the tables of the changers of money, and the ſeates of the Doue-ſellers, and could not abide any man to carry a veſſel through the Temple? He told them that they had made his Fathers houſe a den of theeues, partly through their ſuperſtition, hypocriſie, falſe worſhip, falſe doctrine, and inſatiable couetouſneſſe, and partly through contempt, abuſing that place with walking and talking, with worldly matters without all feare of God, and due reuerence to that place. What dens of theeues the Churches of England haue beene made by the blaſphemous buying and ſelling the moſt precious Body and Blood of Chriſt in the Maſſe, as the world was made to beleeue, at diriges, at moneths minds, at trentalls, in Abbyes and chantries, beſide other horrible abuſes (GODS holy Name be bleſſed for euer) which wee now ſee and underſtand. All theſe abominations, they that ſupply the roome of Chriſt, haue cleanſed and purged the Churches of England of, taking away all ſuch fulſomeneſſe and filthineſſe, as through blind deuotion and ignorance haue crept into the Church theſe many hundred yeeres. Wherefore, O yee good Chriſtian people, ye dearely beloued in Chriſt Ieſu, ye that glory not in worldly and vaine religion, in phantaſticall adorning and decking, but reioyce in heart to ſee the glory of God truely ſet forth, and the Churches reſtored to their ancient and godly uſe, render your hearty thankes to the goodneſſe of Almighty GOD, who hath in our dayes ſtirred up the hearts, not only of his godly Preachers and Miniſters, but alſo of his faithfull, and moſt Chriſtian Magiſtrates and gouernors, to bring ſuch godly things to paſſe.

*Matt. 21.*

And forasmuch as your Churches are ſcowred and ſwept from the ſinfull, and ſuperſtitious filthineſſe wherewith they were defiled, and diſfigured: Doe ye your parts, good people to keepe your Churches comely and cleane, ſuffer them not to be defiled with raine and weather, with dung of Doues and Owles, Stares and Choughs, and other filthyneſſe, as it is foule and lamentable to behold in many places of this countrey. It is the houſe of prayer, not the houſe of talking, of walking, of brawling, of minſtrelſie, of hawkes, of dogs. Prouoke not the diſpleaſure and plagues of God, for deſpiſing, & abuſing his holy houſe, as the wicked

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13677 9



Jewes did But have GOD in our hearts, be obedient to his blessed will, bid your selves every man and woman to your power, toward the reparations and cleane keeping of the Church, to the intent that yee may be partakers of Gods manifold blessings, and that yee may bee the better encouraged to resort to your Parish Church, there to learne your duety towards God and your neighbour, there to be present, and partakers of Christs holy Sacraments, there to render thankes to your heavenly Father for the manifold benefits which he dayly powreth upon you, there to pray together, and to call upon Gods holy Name, which be blessed world without end. Amen.

# AN HOMILY OF GOOD Workes. And first of Fasting.

THE life which wee live in this world (good Christian people) is of the free benefit of GOD lent us, yet not to use it at our pleasure, after our owne fleshly will: but to trade over the same in those workes which are beseeming them that are become new creatures in Christ. These workes the Apostle calleth, good workes, saying, Wee are GODS workmanship, created in CHRIST IESU to doe good workes, which GOD hath ordained that wee should walke in them. *Ephes. 2.*

And yet his meaning is not by these words, to induce us to have any affiance, or to put any confidence in our workes, as by the merit and deserving of them to purchase to our selves and others remission of sinne, and so consequently everlasting life: for that were meere blasphemy against Gods mercy, and great derogation to the bloodshedding of our Saviour Jesus Christ. For it is of the free grace and mercy of GOD, by the mediation of the blood of his Sonne Jesus Christ, without merit or deserving on our part, that our sinnes are forgiven us, that wee are reconciled, and brought againe into his favour, and are made heires of his heavenly Kingdome. Grace (saith Saint Augustine) belonging to GOD, who doth call us, and then hath he good workes, whosoever received grace, Good workes then bring not forth grace, but are brought forth by grace. The wheele (saith he) turneth round, not to the end that it may be made round: but because it is first made round, therefore it turneth *Augustin. de diver. quæstio. ad Simpli. lib. 1. Quæst. 28.*

neth round. So no man doth good workes, to receive grace by his good workes: but because hee hath first received grace, therefore consequently he doth good workes. And in another place he saith, Good workes goe not before in him which shall afterward be justified, but good workes doe follow after when a man is first justified. St. Paul therefore teacheth, that wee must doe good workes for divers respects. First, to shew our selves obedient children unto our heavenly Father, who hath ordained them that wee should walke in them. Secondly, for that they are good declarations and testimonies of our justification. Thirdly, that others seeing our good workes, may be the rather by them stirred up and excited to glorifie our Father which is in heaven. Let us not therefore be slacke to good works, seeing it is the will of GOD that wee should walke in them, assuring our selves that at the last day every man shall receive of GOD, for his labour done in true faith, a greater reward then his workes have deserved. And because somewhat shall now be spoken of one particular good worke, whose commendation is both in the Law and in the Gospell: thus much is said in the beginning generally of all good workes. First, to remove out of the way of the simple and unlearned, this dangerous stumbling blocke, that any man should goe about to purchase or buy heaven with his workes. Secondly, to take away (so much as may be) from envious minds and slanderous tongues all just occasion of slanderous speaking, as though good workes were rejected: this good worke which now shall be entreated of, is fasting, which is found in the Scriptures to be of two sorts. The one outward, pertaining to the body, the other inward, in the hearte and minde: this outward Fast is an abstinence from meate, drinke, and all naturall food, yea, from all delicious pleasures and delectations worldly. When this outward Fast pertaineth to one particular man, or to a few, and not the whole number of the people, for causes which hereafter shall be declared, then it is called a private fast: But when the whole multitude of men, women, and children in a Townеship or City, yea, though a whole Countrey doe fast, it is called a publique fast. Such was that fast which the whole multitude of the children of Israel were commanded to keepe the tenth day of the seventh moneth, because Almighty God appoynted that day to bee a cleansing day, a day of atonement, a time of reconciliation, a day wherein the people were cleansed from their sinnes. The order and manner how it was done, is written in the xvi. and xxiii. Chapters of Leviticus. That day the people did lament, mourne, weepe, and bewaile their former sinnes. And whosoever upon that day did not humble his soule, bewailing his sinnes, as is said, abstaining from all bodily food, untill the evening, that soule (saith the Almighty GOD) should bee destroyed from among his people. Wee doe not reade that Moses ordained, by order of Law, and dayes of publique fast throughout the whole yeere, more than at one day. The Jewes notwithstanding had more times of common fasting, which the Prophet Zachary reciteth to bee the fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth moneth. But for that it appeareth not in the Law

*Augustino de fide & operibus, cap. 4.*

*Levit. 16. & 23*

*Zach. 8.*

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13679



when they were instituted, it is to be judged, that those other times of fasting, more then the fast of the seventh moneth, were ordained among the Jewes by the appointment of their governours, rather of devotion, then by any expresse Commandement given from GOD. Upon the ordinance of the general fast, good men tooke occasion to appoynt to themselves private fasts, at such times as they did eyther earnestly lament, and bewaile their sinfull lives, or did addict themselves to more fervent prayer, that it might please GOD to turne his wrath from them, when eyther they were admonished, and brought to the consideration thereof by the preaching of the Prophets, or otherwise when they saw present danger to hang ober their heads. This sorrowfulnesse of heart, joyned with fasting, they uttered sometimes by their outward behaviour, and gesture of body, putting on sackcloth, sprinkling themselves with ashes and dust, and sitting or lying upon the Earth. For when good men feele in themselves the heavy burthen of sinne, see damnation to be the reward of it, and behold with the eye of their mind the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulnesse of heart for their offences, and cannot but accuse themselves, and open this their griefe unto Almighty GOD, and call unto him for mercy. This being done seriously, their minde is so occupied, partly with sorrow and heavinesse, partly with an earnest desire to be delibered from this danger of hell, and damnation, that all desire of meate and drinke is layd apart, and lothsomenesse of all worldly things, and pleasures commeth in place, so that nothing then liketh them more, then to weepe, to lament, to mourne, and both with words, and behaviour of body, to shew themselves weary of this life. Thus did David fast, when he made intercession to Almighty God for the childs life, begotten in adultery of Bethsabe Urias wife. King Achab fasted after this sort, when it repented him of murdering Naboth, bewayling his owne sinnefull doings. Such were the Ninevites fast, brought to repentance by Jonas preaching. When forty thousand of the Israelites were slaine in battaile against the Beniamites, the Scripture saith, All the children of Israel, and the whole multitude of the people went to Bethel, and sate there weeping before the Lord, and fasted all that day till night. So did Daniel, Hester, Nehemias and many other in the old Testament fast. But if any man will say, It is true, so they fasted indeed: but we are not now under that yoke of the Law, we are set at liberty by the freedome of the Gospell: therefore those rites and customes of the old law bind not us, except it can be shewed by the Scriptures of the new Testament, or by examples out of the same, that fasting now under the Gospell, is a restraint of meate, drinke and all bodily food, and pleasures from the body as before. First, that we ought to fast, is a truth more manifest, then that it should here need to be proved, the Scriptures which teach the same are evident. The doubt therefore that is, is whether when we fast, we ought to withhold from our bodies all meate and drinke during the time of our fast, or no? That we ought so to doe, may be well gathered upon a question moved by the Pharises to Christ, and by his answer againe to the same. Why (say they) doe Johns Disciples fast often,

and pray, and we likewise: but thy Disciples eate and drinke, and fast not at all. In this smooth question, they couch up subtilly this argument or reason: Whoso fasteth not, that man is not of God. For fasting and prayer are workes both commended and commanded of God in his Scriptures, and all good men, from Moses till this time, aswell the Prophets as others, have exercised themselves in these workes. John also and his Disciples at this day doe fast oft, and pray much, and so doe wee the Pharises in like manner: But thy Disciples fast not at all, which if thou wilt deny, we can easily prove it. For whosoever eateth and drinketh, fasteth not. Thy Disciples eate and drink, therefore they fast not. Of this we conclude (say they) necessarily, that neither art thou, nor yet thy Disciples of GOD. Christ maketh answer, saying, Can yee make that the children of the wedding shall fast, while the bridegroome is with them? The dayes shall come, when the bridegroome shall be taken from them: In those dayes shall they fast. Our Saviour Christ, like a good Master, defendeth the innocency of his Disciples against the malice of the arrogant Pharises, and proveth, that his Disciples are not guilty of transgressing any jote of Gods law, although as then they fasted not, and in his answer reproveth the Pharises of superstition and ignorance: Superstition, because they put a Religion in their doings, and ascribed holinesse to the outward work wrought, not regarding to what end fasting is ordayned: Of ignorance, for that they could not discerne betweene time and time. They knew not that there is a time of rejoycing and mirth, and a time againe of lamentation and mourning, both which he teacheth in his answere, as shall bee touched more largely hereafter, when we shall shew what time is most fit to fast in.

But here, beloved, let us note, that our Saviour Christ, in making his answer to their question, denied not, but confessed that his Disciples fasted not, and therefore agreeth to the Pharises in this, as unto a manifest truth: that whoso eateth and drinketh fasteth not. Fasting then, even by Christs assent, is a withholding of meate, drinke and all naturall food from the body, for the determined time of fasting. And that it was used in the Primitive Church, appeareth most evidently by the Chalcedon Councell, one of the foure first generall Councels. The fathers assembled there, to the number of 630. considering with themselves how acceptable a thing fasting is to God, when it is used according to his Word: againe having before their eyes also the great abuses of the same crept into the Church in those daies through the negligence of them which should have taught the people the right use thereof, and by vayne glosses, devised of men, to reforme the said abuses and to restore this so good and godly a worke, to the true use thereof decreed in that Councell, that every person, aswell in his private as publique fast, should continue all the day without meate and drinke, till after the evening prayer. And whosoever did eate, or drinke before the Evening prayer was ended, should be accounted, and reputed not to consider the purity of his fast. This Canon teacheth so evidently how fasting was used in the Primitive Church, as by words it cannot be more plainely expressed.

Fasting

136779



Fasting then, by the decree of those fiue hundred and thirty fathers, grounding their determination in this matter upon the sacred Scriptures, and long continued usage or practice, both of the Prophets, and other godly persons, before the comming of Christ, and also of the Apostles and other deuout men in the new Testament, is, a withholding of meate, drinke and all naturall food from the body, for the determined time of fasting. Thus much is spoken hitherto, to make plaine unto you what fasting is. Now hereafter shall be shewed the true and right use of fasting.

Good workes are not all of one sort. For some are of themselues, and of their owne proper nature alwayes good: as to loue GOD aboue all things, to loue thy neighbour as thy selfe, to honour thy father and mother, to honour the higher powers, to giue to euery man that which is his due, and such like. Other workes there bee, which considered in themselues, without further respect, are of their own nature meerely indifferent, that is, neyther good nor euill, but take their denomination of the use or end whereunto they serue. Which workes hauing a good end, are called good workes, and are so indeed: but yet that commeth not of themselues, but of the good end whereunto they are referred. On the other side, if the end that they serue unto, bee euill, it cannot then otherwise bee, but that they must needs bee euill also. Of this sort of workes, is fasting, which of it selfe is a thing meerely indifferent: but it is made better or worse by the end that it serueth unto. For when it respecteth a good end, it is a good worke: but the end being euill, the worke it selfe is also euill. To fast then with this perswasion of minde, that our fasting, and our good workes can make us perfect, and iust men, and finally, bring us to heaven: this is a deuilish perswasion, & that fast is so farre off from pleasing of GOD, that it refuseth his mercy and is altogether derogatory to the merits of Christs death, and his precious bloodshedding. This doth the parable of the Pharise, and the Publicane teach. Two men (sayth Christ) went up together into the Temple to pray, the one a Pharise, the other a Publicane: The Pharise stood, and prayed thus with himselfe: I thanke thee, O GOD, that I am not as other men are, extortioners, unjust, adulterers, and as this Publicane is, I fast twice in the weeke, I giue tithes of all that I possesse. The Publicane stood afarre off, and would not lift up his eyes to heauen, but smote his breast and sayd, GOD be mercifull to me a sinner. *Luke 18.* In the person of this Pharise, Our Sauiour Christ setteth out to the eye, and to the iudgement of the word, a perfect, iust and righteous man, such a one as is not spotted with those vices that men commonly are infected with; extortion, bribery, polling and pilling their neighbours, robbers and spoylers of Common-weales, crafty and subtil in chopping and changing, using false weights, and detestable perjury in their buying and selling, fornicators, adulterers, and vicious livers. The Pharise was no such man, neither faulty in any such like notorious crime. But where other transgressed by leauing things undone, which yet the Law required: this man did more then was requisite by the Law, for he fasted thrice in the

wæke, and gave tithes of all that hæ had. What could the woꝛld then juſtly blame in this man? yea, what outward thing moꝛe could be deſired to be in him, to make him a moꝛe perfect and a moꝛe juſt man? Truely nothing by mans judgment: And yet our Sabiour Chꝛiſt pꝛeferreth the poꝛe Publicane without faſting beꝛoꝛe him with his faſt. The cauſe why hæ doth ſo is manifeſt. Foꝛ the Publicane having no good woꝛkes at all to truſt unto, yælded up himſelfe unto GOD, confeſſing his ſinnes, and hoped certainely to be ſaved by GODS fræ mercy onely. The Phariſe gloꝛied, and truſted ſo much to his woꝛkes, that hæ thought himſelfe ſure enough without mercy, and that he ſhould come to heaven by his faſting, and other dæds. To this end ſeꝛveth that Pꝛable. Foꝛ it is ſpoken to them that truſted in themſelves, that they were ꝛighteous, and deſpiſed other. Now becauſe the Phariſe diꝛecteth his woꝛkes to an evill end, ſæking by them juſtification, which indæd is the pꝛoper woꝛke of GOD without our merits, his faſting twice in the wæke, and all his other woꝛkes, though they were neveꝛ ſo many, and ſæmed to the woꝛld neveꝛ ſo good and holy, yet in veꝛy dæd beꝛoꝛe GOD they are altogether evill and abominable. The maꝛke alſo that the hypocꝛites ſhoote at with their faſt, is, to appeare holy in the eye of the woꝛld, and ſo to winne commendation and pꝛaiſe of men. But our Sabiour Chꝛiſt ſaith of them, They have their reward, that is, they have pꝛaiſe and commendation of men, but of GOD they have none at all, Foꝛ whatſoever tendeth to an evill end, is it ſelfe by that evill end made evill alſo. Againe, ſo long as wæ kæpe ungodlineſſe in our hearts, and ſuffeꝛ wicked thoughts to taꝛꝛy theꝛe, though wæ faſt as oft as did eyther Saint Paul, oꝛ John Baptiſt, and kæpe it as ſtraightly as did the Ninevites, yet ſhall it bæ not onely unpꝛofitable to us, but alſo a thing that greatly diſpleaſeth Almighty God. Foꝛ he ſaith, that his ſoule abhoꝛꝛeth and hateth ſuch faſtings, yea, they are a buꝛthen unto him, and hee is weaꝛy of beaꝛing them. And theꝛefoꝛe he inveieth moſt ſharpely againſt them, ſaying by the mouth of the Pꝛophet Eſay, Behold, when you faſt, your luſt remaineth ſtill, foꝛ doe yee no leſſe violence to your debters. Loe, ye faſt to ſtꝛife and debate, and to ſmite with the fiſt of wickednes. Now ye ſhall not faſt thus, that you may make your voice to be heaꝛd abobe. Thinke yee this faſt pleaſeth me, that a man ſhould chaſten himſelfe foꝛ a day? ſhould that be called a faſting, oꝛ a day that pleaſeth the Loꝛd? Now deaꝛely beloved, ſeeing that Almighty GOD alloweth not our faſt foꝛ the woꝛkes ſake, but chiefly reſpecteth our heaꝛt how it is affected, and then eſteemes our faſt either good oꝛ evill by the end that it ſeꝛveth foꝛ: it is our paꝛt to ꝛent our hearts, and not our gaꝛments, as we are adveꝛtiſed by the Pꝛophet Joel, that is, our ſoꝛꝛow and mouꝛning muſt be inwaꝛd in heaꝛt, and not in outwaꝛd ſhew onely, yea, it is requiſite that fiꝛſt beꝛoꝛe all things, we cleanſe our hearts fꝛom ſinne, and then to diꝛect our faſt to ſuch an end as GOD will allow to be good.

*Matth. 6.*

*Eſay 1.*

*Eſay 8.*

*Joel 2.*

There be thꝛee ends whereunto if our faſt be diꝛected, it is then a woꝛke pꝛofitable to us, and accepted of God.

The

136779



The first is, to chastise the flesh, that it bee not too wanton, but tamed, and brought in subjection to the Spirit. This respect had Saint Paul in his fast, when hee sayd, I chastise my body, and bring it into subjection, lest by any meanes it commeth to passe, that when I have preached to other, I my selfe be found a castaway. 1 Cor. 9.

The second, that the Spirit may be more earnest, and fervent to prayer. To this end fasted the Prophets, and teachers that were at Antioch, before they sent forth Paul & Barnabas to preach the Gospell. The same two Apostles fasted for the like purpose, when they commended to GOD by their earnest praiers, the congregations that were at Antioch, Pysidia, Iconium and Lystra, as we read in the Acts of the Apostles. Acts 13. Acts 14.

The third, that our fast be a testimony and witnesse with us before GOD, of our humble submission to his high Majesty, when we confesse and acknowledge our sinnes unto him, and are inwardly touched with sorrowfulnes of heart, bewailing the same in the affliction of our bodies. These are the three ends, or right uses of fasting. The first belongeth most properly to private fast. The other two are common, aswell to publique fast, as to private: and thus much for the use of fasting. Lord have mercy upon us, and give us grace, that while we live in this miserable world, we may through thy helpe bring forth this, and such other fruits of thy spirit, commended and commanded in thy holy Word to the glory of thy Name, and to our comforts, that after the race of this wretched life we may live everlastingly with thee in thy heavenly Kingdome, not for the merits and worthynesse of our workes, but for thy mercies sake and the merits of thy deare Sonne Jesus Christ, to whom with thee, and the holy Ghost, bee all laud honour and glory, for ever and ever. Amen.

The

# The ſecond part of the Homily *of Faſting.*

IN the former Homily (beloved) was ſhewed, that among the people of the Jewes, faſting, as it was commanded them from GOD by Moſes, was to abſtaine the whole day, from morning till night, from meate, drinke, and all manner of food, that nouriſheth the body, and that whoſo taſted ought before the evening, on the day appointed to faſting, was accounted among them a breaker of his faſt. Which order, though it ſeemeth ſtrange to ſome in theſe our daies, becauſe it hath not been ſo generally uſed in this Realme of many yeeres paſt: yet that it was ſo among Gods people (I meane the Jewes) whom before the comming of our Saviour Chriſt, God did vouchſafe to chuſe unto himſelfe, a peculiar people above all other Nations of the earth, and that our Saviour Chriſt ſo underſtood it, and the Apoſtles after Chriſts aſcention did ſo uſe it, was there ſufficiently proved by the teſtimonies and examples of the holy Scriptures, aſwell of the new Teſtament as of the old. The true uſe of faſting was there alſo ſhewed. In the ſecond part of this Homily ſhall be ſhewed, that no conſtitution or Law made by man, for things which of their owne proper nature be meere indifferent, can bind the conſcience of Chriſtian men to a perpetuall obſervation, and keeping thereof, but the higher powers have full liberty to alter, and change every ſuch Law and ordinance, either Eccleſiaſtical or Politicall, when time and place ſhall require. But firſt an anſwer ſhall be made to a queſtion that ſome may make, demanding what judgment we ought to have of ſuch abſtinences as are appointed by publike order, and lawes made by Princes and by authority of the Magiſtrates, upon policy, not reſpecting any religion at all in the ſame. As when any Realme in conſideration of the maintayning of fiſher townes bordering upon the ſeas, and for the increaſe of fiſher men, of whom doe ſpring Mariners to goe upon the ſea, to the furniſhing of the navy of the Realme, whereby not only commodities of other countries may be tranſported, but alſo may be a neceſſary defence to reſiſt the invaſion of the adverſary.

For the better underſtanding of this queſtion, it is neceſſary that wee make a difference betweene the policies of Princes, made for the ordering of their Common-weales, in proviſion of things ſerving to the moſt ſure defence of their ſubjects, and countryes, and betweene Eccleſiaſticall policies, in preſcribing ſuch workes, by which, as by ſecondary meanes, GODS wrath may be pacified, and his mercy purchaſed. Poſitive

lawes

136779



lawes made by Princes for conservation of their policy, not repugnant unto GODS Law, ought of all Christian subjects with reverence of the Magistrate to be obeyed, not only for feare of punishment, but also (as the Apostle sayth) for conscience sake. Conscience, I say, not of the thing which of its owne nature is indifferent: but of our obedience, which by the Law of GOD we owe unto the Magistrate, as unto GODS Minister. By which positive lawes, though we subjects for certaine times, and dayes appointed, bee restrained from some kinds of meates and drinks, which GOD by his holy Word hath left free to bee taken, and used of all men with thankesgiving in all places, and at all times, yet for that such lawes of Princes and other Magistrates are not made to put holinesse in one kind of meate and drinke more then another, to make one day more holy then another, but are grounded meerely upon policy, all subjects are bound in conscience to keepe them by GODS Commandement, who by the Apostle willeth all without exception, to submit themselves unto the authority of the higher powers. And in this point concerning our duties which be here dwelling in England, environed with the sea as we be, we have great occasion in reason to take the commodities of the water: which Almighty GOD by his divine providence hath layd so nigh unto us, whereby the encrease of victuals upon the land may the better be spared, and cherished, to the sooner reducing of victuals to a more moderate price, to the better sustenance of the poore. And doubtlesse hee seemeth to bee too dainty an Englishman, who considering the great commodities which may ensue, will not forbeare some piece of his licentious appetite upon the ordinance of his Prince, with the consent of the wise of the Realme. What good English heart would not wish that the old ancient glory should returne to the Realme, wherein it hath with great commendations excelled before our daies, in the furniture of the Navy of the same? What will more daunt the hearts of the adversaries, then to see us well fenced and armed on the sea, as we be reported to be on the land? If the Prince requested our obedience to forbeare one day from flesh more then we doe, and to be contented with one meale in the same day, should not our owne commodity thereby perswade us to subjection? But now that two meales be permitted on that day to be used, which sometime our Elders in very great numbers in the Realme did use with one only spare meale, and that in fish only: shall wee thinke it so great a burthen that is prescribed?

Furthermore, consider the decay of the townes nigh the seas, which should be most ready, by the number of the people there, to repulse the enemy, and we which dwell further off upon the land, having them as our buckler to defend us, should be the more in safety: If they bee our neighbours, why should we not wish them to prosper? If they be our defence, as nighest at hand to repell the enemy, to keepe out the rage of the Seas, which else would breake upon our faire pastures, why should wee not cherish them? Neither doe we urge that in the Ecclesiasticall policy, prescribing a forme of Fasting, to humble our selves in the sight of Almighty GOD, that that order which was used among the Jewes, and practised

ſed by Chriſts Apoſtles after his aſcention, is of ſuch force and neceſſity, that that only ought to bee uſed among Chriſtians, and none other, for that were to binde GODS people unto the yoke and burthen of Moſes policy, yea, it were the very way to bring us which are ſet at liberty by the freedome of Chriſts Goſpell, into the bondage of the Law againe, which GOD forbid that any man ſhould attempt or purpoſe. But to this end it ſerveth, to ſhew how farre the order of faſting now uſed in the Church at this day, differeth from that which then was uſed. GODS Church ought not, neither may it be ſo tyed to that or any other order now made, or hereafter to bemade, and deviſed by the authority of man, but that it may lawfully for juſt cauſes, alter, change, or mitigate thoſe Eccleſiaſticall decrees and orders, yea, recede wholy from them, and breake them, when they tend eyther to ſuperſtition, or to impiety, when they draw the people from GOD, rather then worke any edification in them. This authority Chriſt himſelfe uſed, and left it to his Church. He uſed it, I ſay: For the order or decree made by the Elders for waſhing oft times, which was diligently obſerved of the Jewes, yet tending to ſuperſtition, our Saviour Chriſt altered and changed the ſame in his Church, into a profitable Sacrament, the Sacrament of our regeneration or new birth. This authority to mitigate lawes and decrees Eccleſiaſticall, the Apoſtles practiſed, when they writing from Jeruſalem unto the congregation that was at Antioch, ſignified unto them that they would not lay any further burthen upon them, but theſe neceſſaries: that is, that they ſhould abſtaine from things offered unto Idols, from blood, from that which is ſtrangled, and from fornication, notwithſtanding that Moſes law required many other obſervances. This authority to change the orders, decrees and conſtitutions of the Church, was after the Apoſtles time uſed of the Fathers about the manner of faſting, as it appeareth in the Tripartite hiſtory, where it is thus written: Touching faſting, we find that it was diverſly uſed in divers places by divers men. For they at Rome faſt three weekes together before Eaſter, ſaving upon the Saturdayes and Sundayes, which faſt they call Lent. And after a few lines in the ſame place, it followeth: They have not all one uniforme order in faſting. For ſome doe faſt, and abſtaine both from fiſh and fleſh. Some when they faſt, eate nothing but fiſh. Others there are, which when they faſt, eate of all water-fowles, aſwell as of fiſh, grounding themſelves upon Moſes, that ſuch fowles have their ſubſtance of the water, as the fiſhes have. Some others when they faſt, will neither eate hearbes nor egges. Some faſters there are, that eate nothing but dry bread. Others when they faſt, eate nothing at all, not ſo much as dry bread. Some faſt from all manner of food till night and then eate, without making any choyce or difference of meats. And a thouſand ſuch like divers kindes of faſting may bee found in divers places of the world, of divers men diverſly uſed. And for all this great diverſity in faſting, yet charity, the very true bond of Chriſtian peace, was not broken, neyther did the diverſity of faſting breake at any time their agreement and concord in fayth. To abſtaine ſometime from certaine meats, not becauſe the meates

*Acts 15.*

Tripart. hiſt. lib. 9. cap. 38.

*Euſeb.* lib. 5. cap. 24.

136779



meats are evill, but because they are not necessary, this abstinence (saith St. Augustine) is not evill. And to restraine the use of meats when necessity and time shall require, this (saith he) doth properly pertaine to Christian men. Dogma Eccles. cap. 66.

Thus ye have heard, good people, first that Christian Subjects are bound even in conscience to obey Princes Lawes which are not repugnant to the Lawes of GOD. Ye have also heard that Christs Church is not so bound to observe any order, law, or decree made by man, to prescribe a forme in Religion: but that the Church hath full power and authority from GOD to change and alter the same when need shall require, which hath bene shewed you by the example of our Saviour Christ, by the practise of the Apostles, and of the Fathers since that time.

Now shall be shewed briefly what time is mete for fasting, for all times serve not for all things: but as the wise man saith, All things have their times. There is a time to wepe, and a time again to laugh, a time to mourne, and a time to rejoyce, &c. Our Saviour Christ excused his Disciples, and reproved the Pharisees, because they neither regarded the use of fasting, nor considered what time was mete for the same. Which both he teacheth in his answere, saying, The children of the marriage cannot mourne while the bridegroome is with them. Their question was of fasting, his answer is of mourning, signifying unto them plainely, that the outward fast of the body is no fast before GOD, except it be accompanied with the inward fast, which is a mourning and a lamentation of the heart, as is before declared. Concerning the time of fasting, he saith, The dayes will come when the bridegrome shall be taken from them, in those daies they shall fast. By this it is manifest, that it is no time of fasting while the marriage lasteth, and the bridegrome is there present; but when the marriage is ended, and the bridegrome gone, then is it a mete time to fast. Now, to make plaine unto you what is the sence and meaning of these words, We are at the mariage, and againe, the bridegrome is taken from us: Ye shall note, that so long as GOD revealeth his mercy unto us, and giveth us of his benefits, either spirituall, or corporall, we are said to be with the bridegrome at the marriage. So was that good old Father Jacob at the marriage, when he understood that his sonne Joseph was alive, and ruled all Egypt under King Pharao. So was David in the marriage with the bridegrome, when he had gotten the victory of great Goliah, and had smitten off his head. Judith, and all the people of Bethulia were the children of the wedding, and had the bridegrome with them, when GOD had by the hand of a woman slain Holofernes, the grand Captaine of the Assyrians host, and discomfited all their enemies. Thus were the Apostles the children of the mariage, while Christ was corporally present with them, and defended them from all dangers, both spirituall and corporall. But the marriage is said then to be ended, and the bridegrome to be gone, when Almighty GOD smiteth us with affliction, and seemeth to leave us in the middest of a number of adversities. So GOD sometimes striketh private men privately with sundry adversities, as trouble of minde, losse

Eccle. 3.

Matth. 9.

Luke 5. Matth. 6.

losse of friends, losse of goods, long and dangerous sicknesses, &c. Then is it a fit time for that man to humble himselfe to Almighty GOD by fasting, and to mourne, and to bewaile his sinnes with a sorrowfull heart, and to pray unfaynedly, saying with the Prophet David, Turne away thy face, O Lord, from my sinnes, and blot out of thy remembrance all mine offences. Againe, when GOD shall afflict a whole region or countrey with warres, with famine, with pestilence, with strange diseases and unknown sicknesses, and other such like calamities: then is it time for all states and all sorts of people, high and low, men, women and children, to humble themselves by fasting, and bewayle their sinfull living before GOD, and pray with one common voyce, saying thus, or some other such like prayer: Be favourable, O Lord, be favourable unto thy people, which turneth unto thee, in weeping, fasting and praying: spare thy people whom thou hast redeemed with thy precious blood, and suffer not thine inheritance to be destroyed, and brought to confusion. Fasting thus used with prayer, is of great efficacy, and weigheth much with GOD. So the Angell Raphaël, told Tobias. It also appeareth by that which our Saviour Christ answered to his Disciples, demanding of him why they could not cast forth the evill Spirit out of him that was brought unto them. This kinde (sayth he) is not cast out but by fasting and prayer. How availeable fasting is, how much it waieth with GOD, and what it is able to obtaine at his hand, cannot better be set forth, then by opening unto you, and laying before you some of those notable things that have bene brought to passe by it. Fasting was one of the meanes whereby Almighty GOD was occasioned to alter the thing which he had purposed concerning Ahab, for murthering the innocent man Naboth, to possesse his vineyard. GOD spake unto Elia, saying, Goe thy way, and say unto Ahab, Hast thou killed, and also gotten possession? Thus sayth the Lord, In the place where dogs licked the blood of Naboth, shall dogs even licke thy blood also. Behold, I will bring evill upon thee, and will take away thy posterity: Yea, and the dogs shall eat him of Ahabs stock that dyeth in the Citty, and him that dyeth in the field, shall the fowles of the ayre eate. This punishment had almighty GOD determined for Ahab in this world, and to destroy all the male kind that was gotten of Ahabs body, besides that punishment which should have happened unto him in the world to come. When Ahab heard this, he rent his clothes, and put sackcloth upon him, and fasted, and lay in sackecloth, and went barefooted. Then the Word of the Lord came to Elia, saying. Seest thou how Ahab is humbled before me? Because he submitteth himselfe before me, I will not bring that evill in his dayes, but in his sonnes dayes will I bring it upon his house. Although Ahab, through the wicked counsell of Jesabel his wife, had committed shamefull murther, and against all right disinherited, and dispossessed for ever Naboths stocke of that vineyard: yet upon his humble submission in heart unto GOD, which he declared outwardly by putting on sackcloth and fasting, GOD changed his sentence, so that the punishment which he had determined, fell not upon Ahabs house in his time,

*Psalme. 51.*

*3 King 21*

136779



time, but was deferred unto the dayes of Joram his sonne. Here we may see of what force our outward fast is, when it is accompanied with the inward fast of the minde, which is (as is said) a sorrowfulnesse of heart, detesting and bewayling our sinfull doings. The like is to bee seene in the Ninevites: For when GOD had determined to destroy the whole Citie of Nineve, and the time which he had appointed was even now at hand, hee sent the Prophet Jonas to say unto them, Yet forty dayes, and Nineve shall be overthrowne? The people by and by believed GOD, and gave themselves to fasting, yea, the King by the advice of his Councell, caused to be proclaimed, saying; Let neither man nor beast, bullocke nor sheepe taste any thing, neither feed nor drinke water: But let man and beast put on sackecloth, and cry mightily unto GOD, yea, let every man turne from his evill way, and from the wickednesse that is in their hands. Who can tell if GOD will turne, and repent, and turne away from his fierce wrath that we perish not? and upon this their hearty repentance, thus declared outwardly with fasting, renting of their clothes, putting on sackecloth, and sprinkling themselves with dust and ashes, the Scripture saith, God saw their workes that they turned from their evill wayes, & God repented of the evill that he had said that he would doe unto them, and he did it not. Now beloved, yee have heard first what fasting is, as well that which is outward in the body, as that which is inward in the heart. Yee have heard also that there are three ends or purposes, whereunto if our outward fast be directed, it is a good worke that GOD is pleased with. Thirdly, hath beene declared, what time is most meete for to fast, either privately or publikely. Last of all, what things fasting hath obtained of GOD by the examples of Ahab and the Ninevites. Let us therefore, dearely beloved, seeing there are many more causes of fasting and mourning in these our dayes, than have been of many yeares heretofore in any one age, endeavour our selves both inwardly in our hearts, and also outwardly with our bodies, diligently to exercise this godly exercise of fasting, in such sort and manner as the holy Prophets, the Apostles, and divers other devout persons for their time used the same. GOD is now the same GOD that he was then; GOD that loveth righteousnesse, and that hateth iniquity; GOD which willeth not the death of a sinner, but rather that hee turne from his wickednesse, and live; GOD that hath promised to turne to us, if we refuse not to turne to him: yea, if we turne our evill workes from before his eyes, cease to doe evill, learne to doe well, seeke to doe right, relieve the oppressed, be a right Judge to the fatherlesse, defend the widow, breake our bread to the hungry, bring the poore that wander into our house, clothe the naked, and despise not our brother which is our owne flesh: then shalt thou call (saith the Prophet) and the Lord shall answere, thou shalt cry, and hee shall say, Heere am I: Yea, GOD which heard Ahab and the Ninevites, and spared them, will also heare our prayers, and spare us so, that we, after their example, will unfainedly turne unto him, yea, he will blesse us with his heavenly benedictions the time that we have to tarry in this world, and after the race

of this mortall life, he will bring us to his heavenly Kingdome, where we shall reigne in everlasting blessednesse with our Saviour Christ, to whom with the Father and the holy Ghost, be all honour and glory for ever, and ever, Amen.

# AN HOMILY AGAINST Gluttony and Drunkennesse.

YEe have heard in the former Sermon, welbeloved, the description and the vertue of fasting, with the true use of the same. Now ye shall heare how foule a thing gluttony and drunkennesse is before GOD, the rather to move you to use fasting the more diligently. Understand yee therefore, that Almighty GOD (to the end that we might keepe our selves undefiled, and serve him in holinesse and righteousnesse, according to his Word) hath charged in his Scriptures so many as looke for the glorious appearing of our Saviour Christ, to lead their lives in all sobriety, modesty, and temperance. Whereby wee may learne how necessary it is for every Christian that will not bee found unready at the comming of our Saviour Christ, to live sober-minded in this present world, forasmuch as otherwise being unready, he cannot enter with Christ into glory: And being unarmed in this behalfe, hee must needs be in continuall danger of that cruell adversary the roaring Lyon, against whom the Apostle Peter warneth us to prepare our selves in continuall sobriety, that we may resist, being stedfast in faith. To the intent therefore that this soberneſſe may bee used in all our behaviour, it shall be expedient for us to declare unto you, how much all kind of excesse offendeth the Majesty of Almighty GOD, and how grievously he punisheth the immoderate abuse of those his creatures which he ordaineth to the maintenance of this our needy life, as meates, drinkes, and apparell. And againe, to shew the noysome diseases and great mischiefes that commonly doe follow them that inordinately give up themselves to be carryed headlong with such pleasures as are joyned either with dainty and over-large fare, or else with costly and sumptuous apparell.

*Titus 2.*

*Titus 2.*

*1 Peter. 5.*

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136779



And firſt, that ye may perceiue how deteſtable and hatefull all exceſs in eating and drinking is before the face of Almighty GOD, yée ſhall call to minde what is written by S. Paul to the Galatians, where hée numbreth gluttony and drunkenneſſe among thoſe horrible crimes, with the which (as he ſaith) no man ſhall inherite the Kingdome of Heaven. He reckoneth them among the déeds of the fleſh, and coupleth them with Idolatry, whoredome, and murther, which are the greateſt offences that can be named among men. For the firſt ſpoyleth GOD of his honour, the ſecond defileth his holy Temple, that is, to wit, our owne bodies; the third maketh us companions of Cain in the ſlaughter of our brethren, and who ſo committeth them, as Saint Paul ſaith, can not inherit the Kingdome of GOD. Certainely, that ſinne is very odious and loathſome before the face of GOD, which cauſeth him to turne his fauourable countenance ſo farre from us, that hée ſhould cleane barre us out of the doores, and diſherit us of his heauenly Kingdome. But he ſo much abhorreth all beaſtly banqueting, that by his Sonne our Sauiour Chriſt in the Goſpell, he declareth his terrible indignation againſt all belly-gods, in that he pronounceth them accurſed, ſaying; Woe be to you that are full, for yée ſhall hunger. And by the Prophet Eſaias he cryeth out, Woe be to you that riſe up early to giue your ſelues to drunkenneſs, and ſet all your minds ſo on drinking, that you ſit ſwilling thereat untill it be night. The harpe, the Lute, the Shalme, and plenty of Wine are at your feaſts, but the workes of the Lord yee doe not behold, neyther conſider the workes of his hands. Woe be unto you that are ſtrong to drinke Wine, and are mighty to aduance drunkenneſſe. Here the Prophet plainely teacheth, that faſting and banquetting make men forgetfull of their duty towards GOD, when they giue themſelues to all kinds of pleaſures, not conſidering nor regarding the workes of the Lord, who hath created meats and drinkes, as Saint Paul ſaith, to be receiued thankefully of them that beliéue, and know the truth. So that the very beholding of theſe creatures (being the handy-worke of Almighty GOD) might teach us to uſe them thankfully as God hath ordayned. Therefore they are without excuſe before God, which either filthily féed themſelues, not reſpecting the ſanctification which is by the Word of God, and prayer, or elſe unthankefully abuſe the good creatures of God by ſurfeting and drunkenneſſe, foraſmuch as Gods ordinances in his creatures plainely forbid it. They that giue themſelues therefore to bibbing and banqueting, being without all conſideration of Gods iudgments, are ſuddenly oppreſſed in the day of vengeance. Therfore Chriſt ſaith to his Diſciples, Take héed to your ſelues, leſt at any time your hearts be ouercome with ſurfetting and drunkenneſſe, and cares of this world, and ſo that day come on you unawares. Whoſoeuer then will take warning at Chriſt, let him take héed to himſelf, leſt his heart being ouerwhelmed by ſurfetting, and drowned by drunkenneſſe, he be taken unawares with that unthrifty ſeruant, which, thinking not on his maſters comming, began to ſmite his fellow ſeruants, and to eate and to drinke, and to be drunken, and being ſuddenly taken, hath his iuſt reward with unbeliéuing hypocrites.

Galat. 5.

Luke 6. Eſay 5.

1 Tim. 4.

Luke 2.

Luke 12.

they that uſe to drinke deeply, & to feed at full (wallowing themſelves in all kind of wickednes) are brought aſleepe in that ſlumbring forgetfulneſſe of Gods holy will & commandements. Therefore Almighty God cryeth by the Prophet Joel: Awake, ye drunkards, weepe and howle all ye drinkers of Wine, becauſe the new wine ſhall be pulled from your mouth. Here the Lord terribly threatneth to withdraw his benefits from ſuch as abuſe them, and pull the cup from the mouth of drunkards. Here we may learne, not to ſleepe in drunkenneſſe and ſurfeiting, leſt GOD deprive us of the uſe of his creatures, when we unkindly abuſe them. For certainely the Lord our GOD will not onely take away his benefits, when they are unthankfully abuſed: but alſo in his wrath and heavy diſpleaſure take vengeance on ſuch as immoderately abuſe them. If our firſt parents Adam and Eve had not obeyed their greedy appetite in eating the forbidden fruit, neither had they loſt the fruition of Gods benefits which they then enjoyed in Paradiſe, neither had they brought ſo many miſchiefes both to themſelves, and to all their poſterity. But when they paſſed the bonds that God had appointed them, as unworthy of GODS benefits, they are expelled, and driven out of Paradiſe, they may no longer eate the fruits of that Garden, which by exceſſe they had ſo much abuſed. As tranſgreſſors of GODS Commandement, they and their poſterity are brought to a perpetuall ſhame and confuſion, and as accurſed of GOD, they muſt now ſweate for their living, which before had abundance at their pleaſure. Even ſo, if we in eating and drinking exceed, when GOD of his large liberality ſendeth plenty, hee will ſoone change plenty into ſcarceneſſe. And whereas we gloried in fullneſſe, hee will make us empty, and confound us with penury, yea, we ſhall be compelled to labour & trabaile with paines, in ſeeking for that which we ſometime enjoyed at eaſe. Thus the Lord will not leave them unpuniſhed, who not regarding his workes, follow the luſts and appetites of their own hearts. The Patriarch Noah, whom the Apoſtle calleth the preacher of righteouſneſſe, a man exceedingly in GODS favour, is in holy Scripture made an example, whereby we may learne to avoyd drunkenneſſe. For when he had powred in Wine more than was convenient, in filthy manner hee lay naked in his Tent, his privities diſcovered. And whereas ſometime he was ſo much eſteemed, he is now become a laughing ſtocke to his wicked ſonne Cham, no ſmall griefe to Sem and Japheth, his other two ſonnes, which were aſhamed of their fathers beaſtly behaviour. Here we may note, that drunkenneſſe bringeth with it ſhame and deriſion, ſo that it never eſcapeth unpuniſhed. Lot in the like manner, being overcome with wine committed abominable inceſt with his own Daughters. So will Almighty GOD give over drunkards to the ſhamefull luſts of their owne hearts. Here is Lot by drinking fallen ſo farre beſide himſelfe, that hee knoweth not his owne Daughters. Who would have thought that an old man in that heavy caſe, having loſt his Wife, and all that he had, which had ſeene even now GODS vengeance in fearfull manner declared on the five Cities for their vicious living, ſhould bee ſo farre paſt the remembrance of his duty? But men overcomme with drinke, are altogether

*Joel 1.*

*Geneſis 3.*

*1 Peter 2. Noah.*

*Lot.*

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136779



madde as Seneca ſaith, he was deceiued by his daughters: but now many deceiue themſelues, neuer thinking that GOD by his terrible punishments will bee auenged on them that offend by exceſſe. It is no ſmall plague that Lot purchaſed by his drunkenneſſe: for he had copulation moſt filthily with his owne daughters, which conceiued thereby, ſo that the matter is brought to light, it can no longer bee hid. Two inceſtuous children are borne, Ammon and Moab, of whom came two nations, the Ammonites and Moabites, abhorred of GOD, and cruell aduerſaries to his people the Iſraelites. Loe, Lot hath gotten to himſelfe by drinking, ſorrow and care, with perpetuall infamy and reproach vnto the worlds end. If GOD ſpared not his ſeruant Lot, being otherwiſe a godly man, nephew vnto Abraham, one that entertained the Angels of GOD: What will he doe to theſe beaſtly belly-ſlaues, which void of all godlineſſe or vertuous behauiour, not once, but continually day and night giue themſelues wholly to bibbing and banqueting? But let us yet further behold the terrible examples of GODS indignation againſt ſuch as greedily follow their vnſatiable luſts. Amnon, the ſonne of David, feaſting himſelfe with his brother Abſolom, is cruelly murthered of his owne brother. Holophernes a valiant and mighty Captaine, being ouerwhelmed with Wine, had his head ſtricken from his ſhoulders by that filly woman Judith. Simon the hie Prieſt, and his two ſonnes Mattathias and Judas,, being entertained of Ptolomy, the ſonne of Abobus, who had before married Simons daughter, after much eating and drinking were traiterouſly murthered of their own kinſmen. If the Iſraelites had not giuen themſelues to belly-cheere, they had neuer ſo often fallen to Idolatry. Neither would wee at this day bee ſo addict to ſuperſtition, were it not that wee ſo much eſteemed the filling of our bellies. The Iſraelites, when they ſerued Idols, ſate downe to eate and drinke, and roſe againe to play, as the Scripture reporteth. Therefore ſeeking to ſerue their bellies, they forſooke the ſeruice of the Lord their God. So are wee drawne to a conſent vnto wickednеſſe, when our hearts are ouerwhelmed by drunkenneſſe and feaſting. So Herod ſetting his minde on banqueting, was content to grant, that the holy man of GOD, John Baptiſt, ſhould be beheaded at the requeſt of his whores daughter. Had not the rich glutton beene ſo greedily giuen to the pampering of his belly, he would neuer haue beene ſo vnmercifull to the poore Lazarus, neither had he felt the torments of the vnquencheable fire. What was the cauſe that GOD ſo horribly puniſhed Sodom and Gomorrha? Was it not their proud banqueting and continuall idleneſſe which cauſed them to bee ſo lewd of life, and ſo vnmercifull towards the poore? What ſhall we now thinke of the horrible exceſſe, whereby ſo many haue periſhed, and beene brought to deſtruction? The great Alexander, after that he had conquered the whole World, was himſelfe ouercome by drunkenneſſe, inſomuch that being drunken, he ſlew his faithfull friend Clitus, whereof when he was ſober, he was ſo much aſhamed, that for anguiſh of heart he wiſhed death. Yet notwithſtanding, after this he left not his banqueting, but in one night ſwilled in ſo much wine that hee fell

*Epiſt. 84.*

*2 Sam. 13.*

*Amnon.*

*Judith. 13.*

*Exodus. 32.*

*1 Cor. 10.*

*Matth. 14.*

*Luke 16.*

*Ezek. 16.*

*Alexander.*

into a feaber, and when as by no meanes hée would abſtaine from wine, within few dayes after in miſerable ſort he ended his life. The Conquerour of the whole world is made a ſlave by exceſſe, and becommeth ſo madde, that he murdereth his deare friend: he is plagued with ſorrow, ſhame, and griefe of heart for his intemperance, yet can he not leave it, he is kept in captivity, and he which ſometimes had ſubdued many, is become a ſubject to the vile belly. So are drunkards and gluttons altogether without power of themſelves, and the more they drinke, the dryer they waxe, one banquet proboketh another, they ſtudy to fill their grædy ſtomacks. Therefore it is commonly ſaid, A drunken man is alwayes dry, and A gluttons gut is never filled. Unſatiable truely are the affections and luſts of mans heart, and therefore we muſt learne to bridle them with the feare of GOD, ſo that wée yéld not to our owne luſts, leſt we kindle GODS indignation againſt our ſelves, when wee ſéeke to ſatisfie our beaſtly appetite. S. Paul teacheth us, whether we eate or drinke, or whatſoever we doe, to doe all to the glory of GOD. Where he appointeth, as it were by a meaſure, how much a man may eate and drinke: that is, to wit, ſo much that the minde bée not made ſluggiſh by cramming in meate, and pouring in drinke, ſo that it cannot lift up it ſelfe to the glory and praiſe of GOD. Whatſoever he be then, that by eating and drinking maketh himſelfe unfit to ſerve GOD, let him not thinke to eſcape unpuniſhed. 1 Cor. 10.

Wée have heard how much Almighty GOD deteſteth the abuſe of his creatures, as he himſelfe declareth, as well by his holy Word, as alſo by the fearefull examples of his juſt judgment. Now if neither the Word of God can reſtraine our raging luſts and grædy appetites, neither the manifeſt examples of Gods vengeance feare us from riotous and exceſſive eating and drinking, let us yet conſider the manifold miſchiefes that procéede thereof, ſo ſhall we know the Trée by the fruits. It hurteth the body, it infecteth the minde, it waſteth the ſubſtance, and is noyſome to the neighbours. But who is able to expreſſe the manifold dangers and inconveniences that follow of intemperate diet? oft commeth ſuddaine death by banqueting, ſometimes the members are diſſolved, and ſo the whole body is brought into a miſerable ſtate. He that eateth and drinketh unmeaſurably, kindleth oft times ſuch an unnaturall heate in his body, that his appetite is proboked thereby to deſire more than it ſhould, or elſe it overcommeth his ſtomacke, and filleth all the body full of ſluggiſhneſſe, makes it unable, and unfit to ſerve either GOD or man, not nouriſhing the body, but hurting it: and laſt of all, bringeth many kinds of incurable diſeaſes, whereof enſueth ſometimes deſperate death. But what ſhould I nœde to ſay any more in this behalfe? For except GOD bleſſe our meates, and give them ſtrength to fœd us, againe, except GOD give ſtrength to nature to digeſt, ſo that we may take profit by them, either ſhall wée filthily vomit them up againe, or elſe ſhall they lie ſtinking in our bodies as in a lothſome ſinke or channell, and ſo diverſly infect the whole body. And ſurely the bleſſing of God is ſo far from ſuch as uſe riotous banqueting, that in

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136779



their faces bee ſometimes ſeene the expreſſe tokens of this intemperancy: as Salomon noteth in his Proverbs: to whom is woe (ſayth hee?) *Prou. 23.* to whom is ſorrow? to whom is ſtrife? to whom is brawling? to whom are wounds without cauſe? and for whom is the rednesſe of eyes? Even to them that tarry long at the wine. Marke (I beſeech you) the terrible tokens of GODS indignation: Woe and ſorrow, ſtrife and brawling, wounds without cauſe, diſfigured face, and rednesſe of eyes are to be looked for, when men ſet themſelves to exceſſe and gurmandiſe, deviſing all meanes to encreaſe their greedy appetites, by tempering the Wine, and ſawcing it in ſuch ſort, that it may be more delectable, and pleaſant unto them. It were expedient, that ſuch delicate perſons ſhould be ruled by Salomon, who in conſideration of the aforeſayd inconveniences, forbiddeth the very ſight of Wine. Looke not upon the Wine (ſayth he) when it is red, and when it ſheweth his colour in the cup, or goeth downe pleaſantly? for in the end thereof it will bite like a ſerpent, and hurt like a cockatrice. Thine eyes ſhall looke upon ſtrange women, and thine heart ſhall ſpeake lewd things, and thou ſhalt bee as one that ſleepeth in the midſt of the Sea, and as hee that ſleepeth in the top of the maſt. They have ſtricken me (thou ſhalt ſay) but I was not ſicke: they have beaten me, but I felt it not: therefore will I ſeeke it yet ſtill. Certainely that muſt needs bee very hurtfull, which biteth, and infecteth like a poyſoned Serpent, whereby men are brought to filthy fornication, which cauſeth the heart to deviſe miſchiefe. Hee *Prou. 23.* doubtleſſe is in great danger that ſleepeth in the midſt of the Sea, for ſoone he is overwhelmed with wawes. He is like to fall ſodainely, that ſleepeth in the top of the maſt. And ſurely hee hath loſt his ſences, that cannot feele when he is ſtricken, that knoweth not when he is beaten. So ſurfeting and drunkenneſſe bites by the belly, and cauſeth continuall gnawing in the ſtomacke, brings men to whoredome, and lewdneſſe of heart, with dangers unſpeakeable: ſo that men are bereaved and robbed of their ſences, and are altogether without power of themſelves. Who ſeeth not now the miſerable eſtate wherein men are brought, by theſe foule filthy monſters, gluttony and drunkenneſſe? The body is ſo much diſquieted by them, that as Jeſus the ſonne of Syrach affirmeth, the unſatiable feeder never ſleepeth quietly, ſuch an unmeaſurable heate is *Eccleſ. 31.* kindled, whereof enſueth continuall ache, and paine to the whole body. And no leſſe truely the minde is alſo annoyed by ſurfetting banquets: For ſometimes men are ſtricken with frenzie of minde, and are brought in like manner to meere madneſſe: ſome waxe ſo brutiſh, and blockiſh, that they become altogether voyd of underſtanding. It is an horrible thing, that any man ſhould maime himſelfe in any member: but for a man of his owne accord to bereave himſelfe of his wits is a miſchiefe intollerable. The Prophet Oſee in the fourth chapter ſayth, *Oſee 4.* that wine and drunkenneſſe taketh away the heart. Alaſſe then, that any man ſhould yeeld unto that, whereby he might bereave himſelfe of the poſſeſſion of his own heart! Wine and women lead wiſe men out of the way, and bring men of underſtanding to reproofe and ſhame, ſayth *Eccleſ. 9.*

Jeſus

Jeſus the ſonne of Syrach, Yea, he asketh what is the life of man that is
Eccleſ. 31. overcome with drunkennelle? Wine drunken with exceſſe, maketh bitternelle of minde, and cauſeth brawling and ſtrife. In Magiſtrates it cauſeth cruelty inſtead of Juſtice, as that wiſe Philoſopher Plato perceived right well, when hee affirmed that a drunken man hath a tyrannous heart, and therefore will rule at his pleaſure, contrary to right and reaſon. And certainely drunkennelle maketh men forget both law and equity, which cauſed King Salomon ſo ſtraightly to charge, that no Wine ſhould be given unto Rulers, leſt peradventure by drinking, they forget
Prov. 31. what the law appointeth them, and ſo change the judgement of all the children of the poore. Therefore among all ſorts of men, exceſſive drinking is moſt intolerable in a Magiſtrate or man of Authority, as
De repub. l. 3. Plato ſayth: For a drunkard knoweth not where he is himſelfe. If then a man of authority ſhould be a drunkard, alas, how might hee bee a guide unto other men, ſtanding in need of a Governour himſelfe? Beſides this, a drunken man can kéepe nothing ſecret: many fond, fooliſh and filthy words are ſpoken, when men are at their bankets. Drunkennelle (as Seneca affirmeth) diſcovereth all wickednelle, and bringeth it to light, it removeth all ſhamefaſtnelle, and encreaſeth all miſchiefe. The proud man being drunken, uttereth his pride, the cruell man his cruelty, and the envious man his envy, ſo that no vice can lie hid in a drunkard. Moreover, in that he knoweth not himſelfe, he fumbleth and ſtammereth in his ſpéech, ſtaggereth to and fro in his going, beholding nothing ſtedfaſtly in his ſtaring eyes, believeth that the houſe runneth round about him. It is evident that the minde is brought cleane out of frame by exceſſive drinking, ſo that whoſoever is deceived by Wine or ſtrong drinke, becommeth as Salomon ſayth, a mocker, or a mad man, ſo that he can never be wiſe. If any man thinke that he may
Prov. 20. drinke much Wine, and yet be well in his wits, he may as well ſuppoſe, as Seneca ſayth, that when he hath drunken poyſon, he ſhall not die. For whereſoever exceſſive drinking is, there muſt néeds follow perturbation of minde, and where the belly is ſtuffed with dainty fare, there the minde is oppreſſed with ſlothfull ſluggiſhnelle. A full belly maketh a groſſe underſtanding, ſayth S. Bernard, and much meate maketh a weary minde.
Ad ſororem, fer. 24. But alaſſe, now a dayes men paſſe little eyther for body or minde: ſo they have worldly wealth, and riches abundant to ſatisfie their unmeaſurable luſts, they care not what they doe. They are not aſhamed to ſhew their drunken faces, and to play the mad men openly. They thinke themſelves in good caſe, and that all is well with them, if they bee not pinched by lacke and poverty. Leſt any of us therefore might take occaſion to flatter himſelfe in his beaſtly kind of exceſſe, by the abundance of riches, let
Prov. 21. us call to minde what Salomon writeth in the xxi. of Proverbs: He that loveth Wine, and fat fare, ſhall never be rich, ſayth he. And in the xxiii. chap-
Prov. 23. ter, he maketh a vehement exhortation on this wiſe, Kéepe not company with drunkards and gluttons, for the glutton and drunkard ſhall come to poverty.

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136779



He that draweth his patrimony thorow his throat, and eateth and drinketh more in one houre, or in one day, then hee is able to earne in a whole wæke, must nèds be an unthrift, and come to beggery. But some will say, What nèd any to finde fault with this? He hurteth no man but himselfe, he is no mans foe but his owne. Indeed I know, this is commonly spoken in defence of these beastly belly gods, but it is easie to sée how hurtfull they are, not only to themselves, but also to the Common-wealth, by their example. Every one that meeteth them, is troubled with brawling, and contentious language, and ofttimes raging in beastly lusts, like high fed horses, they ney on their neighbours wives, as Jeremy sayth, and defile their children and daughters: Their example is evill to them among whom they dwell, they are an occasion of offence to many, and while they waste their substance in banqueting, their own household is not provided of things necessary, their wives and their children are evill entreated, they have not wherewith to relieve their poore neighbours in time of necessity, as they might have, if they lived soberly. They are unprofitable to the Common-wealth. For a drunkard is neither fit to rule, nor to be ruled. They are a slaunder to the Church or Congregation of Christ, and therefore S. Paul doth excommunicate them among whoremongers, idolaters, covetous persons and extortioners, forbidding Christians to eate with any such. Let us therefore, good people, eschew every one of us, all intemperancy, let us love sobriety and moderate diet, oft give our selves to abstinency and fasting, whereby the minde of man is more lift up to GOD, more ready to all godly exercises, as prayer, hearing and reading of Gods Word, to his spirituall comfort. Finally, whosoever regardeth the health, and safety of his owne body, or wisheth alwayes to be well in his wits, or desireth quietnesse of minde, and abhorreth fury and madnesse, hée that would be rich, and escape poberty, he that is willing to live without the hurt of his neighbour, a profitable member of the Common-wealth, a Christian without slander of Christ and his Church: let him avoyd all riotous and excessive banqueting, let him learne to kæpe such measure as behoveth him that professeth true godlynesse, let him follow S. Pauls rule, and so eate and drinke, to the glory and prayse of GOD, who hath created all things to be soberly used with thankesgiving, to whom be all honour and glory, for ever, Amen. 1 Cor. 5.

AN

# AN HOMILY AGAINST excesse of Apparell.

WHERE ye haue heretofore béene excited, and stirred to use temperance of meats and drinkes, and to auoyd the excesse thereof, many wayes hurtfull to the state of the Common-wealth, and so odious before Almighty GOD, being the authour, and giuer of such creatures, to comfort, and stablish our fraple nature with thankes unto him, and not by abusing of them to prouoke his liberality to seuere punishing of that disorder: In like manner it is conuenient that ye be admonished of another foule, and chargeable excesse: I meane, of apparell, at these daies so gorgious, that neyther Almighty GOD by his Word can stay our proud curiosity in the same, neyther yet godly, and necessary lawes, made of our Princes, and oft repeated with the penalties, can bridle this detestable abuse, whereby both GOD is openly contemned, and the Princes Lawes manifestly disobeyed, to the great perill of the Realme. Wherefore, that sobriety also in this excesse may be espied among us, I shall declare unto you, both the moderate use of apparell, approued by GOD in his holy Word, and also the abuses thereof, which he forbiddeth, and disalloweth, as it may appeare by the inconueniences which daily encrease, by the just judgement of GOD, where that measure is not kept, which he himselfe hath appointed. If we consider the end and purpose whereunto almighty GOD hath ordained his creatures, we shall easily perceiue that he alloweth us apparell, not only for necessities sake, but also for an honest comelinesse. Euen as in hearbs, trées and sundry fruits, we haue not only diuers necessary uses, but also the pleasant sight and swéet smell, to delight us withall, wherein we may behold the the singular loue of GOD towards mankinde, in that he hath prouided both to relieue our necessities, and also to refresh our sences with an honest, and moderate recreation. Therefore David in the hundred and fourth Psalme, confessing GODS carefull prouidence, shewed that GOD not only prouideth things necessary for men, as hearbs, and other meats, but also such things as may reioyce & comfort, as wine, to make glad the

*Psal.* 104.

heart

136779



heart, oyles and oyntments to make the face to ſhine. So that they are altogether paſt the limits of humanity, who yælding only to neceſſity, forbid the lawfull fruition of GODS benefits. With whole traditions we may not be led, if we give eare to what S. Paul writeth to the Coloſſians, willing them not to hearken unto ſuch men as ſhall ſay, Touch not, Taſte not, Handle not, ſuperſtitiouſly bereaving them of the fruition of GODS creatures. And no leſſe truly ought we to beware, leſt under pretence of Chriſtian liberty, wæ take license to doe what we liſt, advancing our ſelves in ſumptuous apparell and deſpiſing other, preparing our ſelves in fine bravery, to wanton, lewd and unchaſte behaviour: To the avoyding whereof, it behoveth us to be mindefull of foure leſſons, taught in holy Scripture, whereby we ſhall learne to temper our ſelves, and to reſtraine our immoderate affections, to that meaſure which GOD hath appoynted. The firſt is, that we make not proviſion for the fleſh, to accompliſh the luſts thereof, with coſtly apparell, as that harlot did, of whom Salomon ſpeaketh, Proverbs the ſeventh, which perfumed her bed, and deckt it with coſtly ornaments of Egypt to the fulfilling of her lewd luſt: but rather ought we by moderate temperance to cut off all occaſions, whereby the fleſh might get the victory. The ſecond is written by St. Paul, in the vii. chapter of his firſt Epiſtle to the Corinthians, where he teacheth us to uſe this world, as though we uſed it not. Whereby he cutteth away not only all ambition, pride and vaine pompe in apparell: but alſo all inordinate care and affection, which withdraweth us from the contemplation of heavenly things, and conſideration of our duty towards GOD. They that are much occupied in caring for things pertayning to the body, are moſt commonly negligent and careleſſe in matters concerning the ſoule. Therefore our Saviour Chriſt willeth us not to take thought what we ſhall eate, or what we ſhall drinke, or wherewith wee ſhall be clothed, but rather to ſeeke the Kingdome of GOD and the righteouſneſſe thereof. Whereby wee may learne to beware, leſt wæ uſe thoſe things to our hinderance, which GOD hath ordained for our comfort and furtherance towards his Kingdome. The third is, that we take in good part our eſtate and condition, and content our ſelves with that which GOD ſendeth, whether it be much or little. He that is aſhamed of baſe and ſimple attire, will be proud of gorgious apparell if hæ may get it. Wæ muſt learne therefore of the Apoſtle Saint Paul, both to uſe plenty and alſo to ſuffer penury, remembring that wæ muſt yæld accounts of thoſe things which wæ have received, unto him who abhorreth all exceſſe, pride, oſtentation and vanity, who alſo utterly condemneth, and diſallloweth whatſoever draweth us from our duty towards GOD, or diminiſheth our charity towards our neighbours, and children whom we ought to love as our ſelves. The fourth and laſt rule is, that every man behold and conſider his owne vocation, in as much as GOD hath appointed every man his degræ and office, within the limits whereof it behoveth him to kæpe himſelfe. Therefore all may not looke to weare like apparell, but every one according to his degræ, as GOD hath placed him. Which, if it were obſerved, many

4 Leſſon.

1 Rom. 13. Prov. 7.

2 1 Cor. 7.

Mat. 6.

3.

Phil. 4.

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one doubtleſſe ſhould bee compelled to were a ruſſet coate, which now ruffleth in ſilkes and velvets, ſpending more by the yeere in ſumptuous apparell, then their fathers received for the whole revenue of their lands. But alas, now a dayes how many may wee behold occupied wholy in pampering the fleſh, taking no care at all, but only how to decke themſelves, ſetting their affection altogether on worldly bravery, abuſing GODS goodnes when he ſendeth plenty, to ſatiſfie their wanton luſts, having no regard to the degree wherein GOD hath placed them. The Deut. 29. Iſraelites were contented with ſuch apparell as GOD gave them, although it were baſe and ſimple: And GOD ſo bleſſed them, that their ſhoes, and clothes laſted them forty yeeres, yea, and thoſe clothes which their fathers had worne, their children were contented to uſe afterward. But we are never contented, and therefore we proſper not, ſo that moſt commonly he that ruffleth in his Sables, in his fine furred gowne, corked ſlippers, trimmebuſkinnes and warme mittins, is more ready to chill for cold, then the poore labouring man, which can abide in the field all the day long, when the North-wind blowes, with a few beggerly clouts about him. We are loth to weare ſuch as our fathers have left us, wee thinke not that ſufficient or good enough for us: Wee muſt have one gowne for the day, another for the night, one long, another ſhort, one for Winter, another for Summer, one thorow furred, another but faced, one for the working day, another for the holy day, one of this colour, another of that colour, one of Cloth, another of Silke or Damaske. We muſt have change of apparell, one afore dinner, and another after, one of the Spaniſh faſhion, another Turkie: and to bee briefe, never content with ſufficient. Our Saviour Chriſt had his Diſciples they ſhould not have two coates: but the moſt men, farre unMath. 10. like to his ſchollers, have their preſſes ſo full of apparell, that many know James 6. not how many ſorts they have. Which thing cauſed Saint James to pronounce this terrible curſe againſt ſuch wealthy worldlings, Woe to, yee rich men, weepe and howle on for your wretchednelle that ſhall come upon you, your riches are corrupt, and your garments are motheaten, yee have lived in pleaſure on the earth, and in wantonnelle, yee have nouriſhed your hearts, as in the day of ſlaughter. Marke, I beſeech you, Saint James calleth them miſerable, notwithſtanding their riches, and plenty of apparell, forasmuch as they pamper their bodies, to their owne deſtruction. What was the rich glutton the better for his fine fare and coſtly apparell? Did not he nouriſh himſelfe, to be tormented in hell fire? Let us learne therefore to content our ſelves, having food and rayment, as Saint Paul teacheth, leſt deſiring to be enriched with abundance, we fall into temptations, ſnares, and many noyſome luſts, which drowne men in perdition, and deſtruction. Certainely ſuch as delight in gorgious apparell, are commonly puffed up with pride, and filled with divers vanities. So were the daughters of Sion, and people of Jeruſalem, whom Eſaias the Prophet threatneth, becauſe they walked with ſtretched out neckes and wandring eyes, mincing as they went, and nicely treading with their feete, that Almighty GOD would make

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136779



their heads bald, and discover their secret shame. In that day, saith he, shall the Lord take away the ornament of the Slippers, and the Cawles, and the round attires, and the sweet Balls, and the Bracelets, and the Attires of the head, and the Sloppes, and the Head-bands, and the Tablets, and the Eare-rings, the Rings, and the Mufflers, the costly apparell, and the Vailes, and Wimples, and the Crisping-pinnes, and the Glasses, and the fine Linnen, and the Hoods and the Lawnes. So that Almighty GOD would not suffer his benefits to be vainely and wantonly abused, no not of that people whom hee most tenderly loved, and had chosen to himselfe before all other. No lesse truely is the vanity that is used among us in these daies. For the proud and haughty stomacks of the daughters of England are so maintained with divers disguised sorts of costly apparell, that as Tertullian, an ancient Father saith, There is left no difference in apparell betwixt an honest Matron, and a common Strumpet. Yea many men are become so effeminate, that they care not what they spend in disguising themselves, ever desiring new toyes, and inventing new fashions. Therefore a certaine man that would picture every Countryman in his accustomed apparell, when hee had painted other Nations, he pictured the Englishman all naked, and gave him cloth under his arme, and bad him make it himselfe as he thought best, for he changed his fashion so often, that he knew not how to make it. Thus with our phantastical devices we make our selves laughing-stocks to other Nations, while one spendeth his patrimony upon pounces and cuts, another bestoweth more on a dancing shirt, than might suffice to buy him honest and comely apparell for his whole body. Some hang their revenues about their necks, ruffling in their Ruffes, and many one ieopardeth his best ioynt to maintaine himselfe in sumptuous rayment. And every man, nothing considering his estate, and condition, seeketh to excell other in costly attire: whereby it commeth to passe, that in abundance and plenty of all things, wee yet complaine of want and penury, while one man spendeth that which might serve a multitude, and no man distributeth of the abundance which hee hath received, and all men excessively waste that which should serve to supply the necessities of other. There hath been very good provision made against such abuses, by divers good and wholesome lawes, which if they were practised as they ought to be of all true Subiects, they might in some part serve to diminish this raging and riotous excesse in apparell. But alasse, their appeareth amongst us little feare and obedience either of GOD or Man. Therefore must wee needs looke for GODS fearefull vengeance from Heaven, to overthrow our presumption, and pride, as he overthrew Herod, who in his royal apparell forgetting GOD, was smitten of an Angell, and eaten up of wormes. By which terrible example GOD hath taught us that wee are but wormes-meate, although we pamper our selves never so much in gorgeous apparell.

Apolog. Con. gentes, cap. 6.

Acts 12.

Here we may learn that which Jesus the sonne of Syrach teacheth, not to be proud of clothing and rayment, neither to exalt our selves in the

Eccles. 11.

day of honour, becauſe the workes of the Lord are wonderfull and glorious, ſecret, and unknown, teaching us with humbleneſſe of minde, every one to be mindfull of the vocation whereunto GOD hath called him. Let Chriſtians therefore endeavour themſelves to quench the care of pleaſing the fleſh: let us uſe the benefits of GOD in this world in ſuch wiſe, that we be not too much occupied in providing for the body. Let us content our ſelves quietly with that which GOD ſendeth, be it never ſo little. And if it pleaſe him to ſend plenty, let us not waxe proud thereof, but let us uſe it moderately, as well to our own comfort, as to the relieſe of ſuch as ſtand in neceſſity. He that in abundance and plenty of apparell hideth his face from him that is naked, deſpiſeth his own fleſh, as Eſay the Prophet ſaith, Let us learne to know our ſelves, and not to deſpiſe other: let us remember that we ſtand all before the Maieſty of Almighty God, who ſhall iudge us by his holy word, wherein he forbiddeth exceſſe, not onely to men, but alſo to women. So that none can excuſe themſelves, of what eſtate or condition ſoever they be. Let us therefore preſent our ſelves before his Throne, as Tertullian exhorteth, with the ornaments which the Apoſtle ſpeaketh of, Epheſians the ſixth Chapter, having our loyns girt about with verity, having the breaſt-plate of righteouſneſſe, and ſhod with ſhooes prepared by the Goſpell of peace. Let us take unto us ſimplicity, chaſtity, and comelineſs, ſubmitting our necks to the ſweet yoke of Chriſt. Let women be ſubiect to their Husbands, and they are ſufficiently attired, ſaith Tertullian. The wife of one Philo an heathen Philoſopher being demanded why ſhe ware no gold: ſhee anſwered, That ſhe thought her Husbands vertues ſufficient ornaments. How much more ought Chriſtian women, inſtructed by the Word of God, to content themſelves in their husbands? yea how much more ought every Chriſtian to content himſelf in our Saviour Chriſt, thinking himſelf ſufficiently garniſhed with his heavenly vertues? But it will be here obiected and ſaid of ſome nice and vaine women, that all which we do in painting our faces, in dying our haire, in embalming our bodies, in decking us with gay apparell, is to pleaſe our husband, to delight his eyes, and to retain his love towards us. O vaine excuſe, and moſt ſhamefull anſwer, to the reproach of thy husband! what couldſt thou more ſay to ſet out his foolihneſſe, than to charge him to be pleaſed and delighted with the Devils ayre? Who can paint her face, and curle her haire, and change it into an unnaturall colour, but therein doth worke reproofe to her Maker, who made her? As though ſhee could make her ſelfe more comely than GOD hath appointed the meaſure of her beauty. What doe theſe women, but goe about to deform that which GOD hath made? not knowing that all things natural are the workes of GOD, and things diſguiſed and unnaturall be the workes of the Devill. And as though a wiſe and Chriſtian husband ſhould delight to ſee his wife in ſuch painted and flouriſhed viſages, which common harlots moſt doe uſe to traine therewith their lovers to naughtineſſe, or as though an honeſt woman could delight to be like an Harlot for pleaſing of her Husband. Nay, nay, theſe be but vaine excuſes of ſuch as go about to pleaſe rather others than their husbands.

Eſay 58.

Eph. 6.

Mat. 11.

136779



husbands. And such attires be but to proboke her to shew herselfe abroad, to entice others: a worthy matter. She must keepe debate with her husband to maintaine such apparell, whereby she is the worse huswife, the seldomer at home to see to her charge, and so neglect his thrift, by giving great provocation to her household to waste and wantonnesse, while shee must wander abroad to shew her own vanitie, and her husbands foolishnesse. By which her pride she stirreth up much envy of others which be as vainly delighted as she is. She doth but deserve mocks and scornes to set out all her commendation in Jewish and Ethnicke apparel, and yet brag of her Christianity. She doth but waste superfluously her husbands stocke by such sumptuousnesse, and sometimes she is the cause of much bribery, extortion and deceit in her husbands dealings, that she may be the more gorgiously set out to the sight of the vain world, to please the divels eyes, and not GOD'S, who giveth to every creature sufficient and moderate comelinesse, wherewith we should be contented, if we were of God. What other thing dost thou by those meanes, but provoke other to tempt thee, to deceive thy soul by the baite of thy pompe, and pride? What else dost thou, but settest out thy pride, and makest of the undecent apparell of thy body, the divels net, to catch the souls of them which behold thee? O thou woman, not a Christian, but worse than a Paynim, thou minister of the divell: Why pamperest thou that carrion flesh so high, which sometime doth stinke, and rot on the earth as thou goest? howsoever thou perfumest thy selfe, yet cannot thy beastlinesse be hidden or overcome with thy smells and savours, which doe rather deform and mis-shape thee, than beautifie thee. What meant Solomon to say of such trimming of vaine women, when he said, A faire woman without good manners and conditions, is like a Sow which hath a ring of gold upon her snout, but that the more thou garnish thy selfe with these outward blazings, the lesse thou carest for the inward garnishing of thy minde, and so dost but deforme thy selfe by such array, and not beautifie thy self? Heare, heare what Christs holy Apostles doe write: Let not the outward apparell of women (saith Saint Peter) be decked with the braiding of haire, with wrapping on of gold or goodly cloathing: but let the mind and the conscience, which is not seene with the eyes, be pure and cleane, that is, saith he, an acceptable and an excellent thing before GOD. For so the old ancient holy women attired themselves, and were obedient to their husbands. And S. Paul saith, that women should apparell themselves with shamefastnesse and sobernesse, and not with the braids of their haire, or gold, or pearle or precious clothes, but as women should doe which will exprese godlinesse by their good outward workes. If ye will not keepe the Apostles precepts, at the least let us hear what Pagans, which were ignorant of Christ, have said in this matter. Democrates saith, The ornament of a woman standeth in scarcity of speech and apparell. Sophocles saith of such apparell thus: It is not an ornament, O thou fool, but a shame, and a manifest shew of thy folly. Socrates saith, that that is a garnishing to a woman, which declareth out her honesty. The Grecians use it in a Proverb, It

Phor. 21.

1 Peter. 3.

1 Tim. 2.

is not gold or pearle which is a beauty to a woman, but good conditions.

And Ariſtotle biddeth that a woman ſhould uſe leſſe apparell than the law doth ſuffer. For it is not the goodlineſſe of apparell, nor the excellency of beauty, nor the abundance of gold that maketh a woman to be eſteemed, but modeſty, and diligence to live honeſtly in all things. This outragious vanity is now grown ſo farre, that there is no ſhame taken of it. We read in hiſtories that when King Dionyſius ſent to the women of Lacedemon rich robes, they anſwered and ſaid, That they ſhall doe us more ſhame then honour, and therefore refuſed them. The women in Rome in old time abhorred that gay apparel which King Pyrrhus ſent to them, and none were ſo greedy and vain to accept them. And a law was openly made of the Senate, and a long time obſerved, that no woman ſhould weare over halfe an ounce of gold, nor ſhould weare clothes of divers colours. But perchance ſome dainty Dame will ſay, and anſwer me, that they muſt do ſomething to ſhew their birth and blood, to ſhew their husbands riches: as though nobility were chiefely ſeen by theſe things, which be common to thoſe which be moſt vile: as though thy husbands riches were not better beſtowed than in ſuch ſuperfluities, as though when thou was Chriſtned, thou diddeſt not renounce the pride of this world, and the pompe of the fleſh. I ſpeak not againſt convenient apparell for every ſtate agreeable, but againſt the ſuperfluity, againſt the vaine delight to cover ſuch vanities, to devile new faſhions to feed thy pride with, to ſpend ſo much upon thy carcaſe, that thou and thy husband are compelled to rob the poore, to maintain thy coſtlineſſe. Heare how that noble holy woman Queene Heſter ſetteth out theſe goodly ornaments (as they be called) when (in reſpect of ſaving GODS people) ſhe was compelled to put on ſuch glorious apparel knowing that it was a fit ſtable to blind the eyes of carnal fooles. Thus ſhee prayed, Thou knoweſt, O Lord, the neceſſity which I am driven to, to put on this apparell, and that I abhorre this ſigne of pride, and of this glory which I bear on my head, and that I deſie it as a filthy cloth, and that I wear it not when I am alone. Againe, by what means was Holophernes deceived? by the glittering ſhew of apparel, which that holy woman Judith did put on her, not as delighting in them, nor ſeeking vaine voluptuous pleaſure by them: but ſhee ware it of pure neceſſity, by GODS diſpenſation, uſing this vanity to overcome the vaine eyes of GODS enemy. Such deſire was in thoſe noble women, being very loth and unwilling otherwiſe to weare ſuch ſumptuous apparel, by the which others ſhould be cauſed to forget themſelves. Theſe be commended in Scripture for abhorring ſuch vanities, which by conſtraint and great neceſſity, againſt their hearts deſire, they were compelled to wear them for a time. And ſhall ſuch women be worthy commendations, which neither be comparable with theſe women aforeſaid in nobility, nor comparable to them in their good zeale to GOD, and his people, whoſe daily delight and ſeeking is to flouriſh in ſuch gay ſhifts and changes, never ſatisfied nor regarding who ſmarteth for their apparel, ſo they may come by it? O vaine men, which be ſubiects to their wives in

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136779



these inordinate affections. O vain women, to procure so much hurt to themselves, by the which they come the sooner to misery in this world, and in the mean time be abhorred of GOD, hated and scorned of wise men, and in the end, like to be joyned with such, who in hell, too late repenting themselves, shall openly complain with these words; what hath our pride profited us? or what profit hath the pompe of riches brought us: All these things are passed away like a shadow. As for vertue, we did never shew any signe thereof: and thus wee are consumed in our wickednesse. If thou sayst that the custome is to be followed, and the use of the world doth compell thee to such curiosity, then I aske of thee whose custom should be followed? wise folkes manners, or fools? If thou sayst the wise? then I say, follow them: For fooles customes, who should follow but fools? Consider that the consent of wise men ought to be alledged for a custom. Now if any lewd custom be used, be thou the first to break it, labour to diminish it, and lay down; and more laud before GOD, and more commendation shalt thou win by it, then by all the glory of such superfluity.

Thus you have heard declared unto you what GOD requireth by his word concerning the moderate use of his creatures. Let us learn to use them moderately as he hath appointed. Almighty God hath taught us to what end and purpose we should use our apparell; Let us therefore learn so to behave our selves in the use thereof, as becometh Christians, always showing our selves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our daily bread, that is to say, all things necessary for this our needy life, unto whom we shall render accounts for all his benefits, at the glorious appearing of our Saviour Christ, to whom with the Father and the Holy Ghost, be all honour, praise, and glory for ever and ever.

Amen.

# AN HOMILY OR SERmon concerning Prayer.

THere is nothing in all mans life (welbeloved in our Saviour Christ) so needfull to be spoken of, and daily to be called upon, as hearty, zealous, and devout prayer, the necessity whereof is so great, that without it nothing may be well obtained at GODS hand. For as the Apostle James saith, Every good and perfect gift cometh from above, and proceedeth from the Father of lights, who is also said to be rich and liberall towards all men that call upon him, not because he either will not, or cannot give without asking; but because he hath appointed prayer as an ordinary means between him and us. There is no doubt but he alwayes knoweth what we have need of, and is always most ready to give abundance of those things that we lack.

*Romans 10.*

*Matth. 6.*

Yet to the intent we might acknowledge him to be the giver of all good things, and behave our selves thankfully towards him in that behalf, loving, fearing, and worshipping him sincerely and truly, as we ought to do, he hath profitably and wisely ordained, that in time of necessity we should humble our selves in his sight, powre out the secrets of our hearts before him, and crave help at his hands, with continual, earnest, and devout prayer. By the mouth of his holy Prophet David, he saith on this wise; Call upon me in the days of thy trouble, and I will deliver thee. Likewise in the Gospel by the mouth of his welbeloved Son Christ, he saith, Ask, and it shall be given you; knock, and it shall be opened; for whosoever asketh, receiveth; whosoever seeketh, findeth; and to him that knocketh, it shall be opened. Saint Paul also most agreeably consenting hereunto, willeth men to pray every where, and to continue there with thanksgiving. Neither doth the blessed Apostle Saint James in this point any thing dissent, but earnestly exhorting all men to diligent prayer, saith; If any man lack wisdome, let him aske it of GOD, which giveth liberally to all men, and reproacheth no man. Also in another place, Pray one for another (saith he) that ye may be healed; For the righteous mans

*Psalme 50.*

*Matth. 7.*

*1 Tim. 2. Phil. 4. Colosſ. 4. James 1.*

*James 5.*

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136779



prayer availeth much, if it be fervent. What other thing are we taught by these and such other places, but only this, that Almighty God, notwithstanding his heavenly wisdom and foreknowledge, will be prayed unto, that he will be called upon, that he will have us no lesse willing on our part to aske, then he on his part is willing to give? Therefore most fond and foolish is the opinion, and reason of those men, which therefore think all prayer to be superfluous and vain, because GOD searcheth the heart and the reins, and knoweth the meaning of the spirit before we ask. For if this fleshly and carnal reason were sufficient to disannul prayer, then why did our Saviour Christ so often cry to his Disciples, Watch and pray? why did he prescribe them a form of prayer, saying, when ye pray, pray after this sort, Our Father which art in Heaven, &c. Why did he pray so often and so earnestly himself before his passion? Finally, why did the Apostles immediately after his Ascention, gather themselves together into one several place, and there continue a long time in prayer? either they must condemn Christ, and his Apostles of extreme folly, or else they must needs grant, that prayer is a thing most necessary for all men, at all times, and in all places. Sure it is, that there is nothing more expedient or needful for mankinde in all the world, then prayer. Pray alwayes (saith Saint Paul) with all manner of prayer and supplication, and watch therefore with all diligence. Also in another place he willeth us to pray continually without any intermission or ceasing, meaning thereby that we ought never to slack, or faint in prayer, but to continue therein to our lives end. A number of other such places might here be alleadged of like effect, I mean, to declare the great necessity and use of prayer: but what need many proofes in a plain matter? seeing there is no man so ignorant but he knoweth, no man so blinde but hee seeth, that prayer is a thing most needfull in all estates and degrees of men. For only by the helpe hereof, we attain to those heavenly, and everlasting treasures, which GOD our Heavenly Father hath reserved and laid up for his children in his deare and welbeloved Son Jesus Christ, with this covenant, and promise most assuredly confirmed, and sealed unto us, that if we ask, we shall receive.

*Luke* 22. *Matth.* 6. *Acts* 1. *Ephe.* 6. 1 *Thes.* 5. *John* 16.

Now the great necessity of prayer being sufficiently known, that our mindes and hearts may be the more provoked, and stirred thereunto, let us briefely consider what wonderful strength and power it hath to bring strange and mighty things to passe. We reade in the book of Exodus, that Josua fighting against the Amalakites, did conquer & overcome them, not so much by vertue of his own strength, as by the earnest, and continual prayer of Moses, who, as long as he held up his hands to GOD, so long did Israel prevaile, but when he fainted, and let his hands downe, then did Amalek and his people prevaile: In so much that Aaron and Hur, being in the Mount with him, were faine to stay up his hands untill the going downe of the Sunne, otherways had the people of GOD that day beene utterly discomfited, and put to flight. Also we

*Exodus* 17.

read

read in another place of Josua himself, how he at the besieging of Gibeon, making his humble petition to Almighty GOD, caused the Sun and the Moon to stay their course, and to stand still in the midst of Heaven for the space of a whole day, until such time as the people were sufficiently avenged upon their enemies.

Josua 10.

2 Par. 20. And was not Jehosaphats prayer of great force and strength, when GOD at his request caused his enemies to fall out among themselves, and wilfully to destroy one another? who can marvel enough at the effect and vertue of Elias prayer? he being a man subject to affections, as we are, prayed to the Lord that it might not rain, and there fell no rain upon the earth for the space of three years and six moneths. Again, he prayed that it might rain, and there fell great plenty, so that the earth brought forth her encrease most abundantly.

1 Kings 18.

It were too long to tell of Judith, Esther, Susanna and of divers other godly men and women, how greatly they prevailed in all their doings, by giving their minds earnestly and devoutly to prayer. Let it be sufficient at this time to conclude with the sayings of Augustine and Chrysostom, whereof the one calleth prayer the Key of Heaven; the other plainly affirmeth, that there is nothing in all the world more strong then a man that giveth himself to fervent prayer.

Aug. Ser. 26. de tem. Chrys. sup. Mat. 18.

Now then dearly beloved, seeing prayer is so needful a thing, and of so great strength before GOD, let us, according as we are taught by the example of Christ and his Apostles, be earnest and diligent in calling on the Name of the Lord. Let us never faint, never slack, never give over, but let us daily and hourly, early and late, in season and out of season, be occupied in godly meditations and prayers. What if we obtain not our petitions at the first? yet let us not be discouraged, but let us continually cry and call upon GOD, he will surely hear us at length, if for no other cause, yet for very importunities sake. Remember the parable of the unrighteous Judge, and the poor Widow, how she by her importunate means caused him to do her justice against her adversary, although otherwise he feared neither GOD nor man. Shall not GOD much more avenge his Elect (saith our Saviour Christ) which cry unto him day and night? Thus he taught his Disciples, and in them all other true Christian men, to pray alwayes, and never to faint or shrink. Remember also the example of the woman of Canaan, how she was rejected of Christ, and called dog, as one most unworthy of any benefit at his hands; yet she gave not over, but followed him still, crying and calling upon him to be good, and merciful unto her daughter; And at length by very importunity she obtained her request. O let us learn by these examples, to be earnest and fervent in prayer, assuring our selves that whatsoever we ask of God the Father in the Name of his Son Christ, and according to his will, he will undoubtedly grant it. He is truth it self, and as truly as he hath promised it, so truly will he performe it. God for his great mercies sake so work in our hearts by his holy Spirit, that we may al-

Luke 18.

Matth. 15.

John 16.

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ways make our humble prayers unto him, as we ought to do, and alwayes obtain the thing which we aske, through Jesus Christ our Lord, to whom with the Father and the Holy Ghost, be all honour and glory, world without end, Amen.

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## The second part of the Homily *concerning Prayer.*

IN the first part of this Sermon, ye heard the great necessity, and also the great force of devout and earnest prayer, declared and proved unto you both by divers weighty testimonies, and also by sundry good examples of holy Scripture. Now shall you learn whom you ought to call upon, and to whom you ought alwaies to direct your prayers. We are evidently taught in Gods holy Testament, that Almightie GOD is the only fountain, and welspring of all goodnes, and that whatsoever we have in this world, we receive it only at his hands. To this effect serveth the place of Saint James: Every good and perfect gift, saith he, commeth from above, and proceedeth from the father of lights. To this effect also serveth the testimony of Paul, in divers places of his Epistles, witnessing that the spirit of wisdome, the spirit of knowledge and revelation, yea every good and Heavenly gift, as faith, hope, charitie, grace and peace, commeth only and solely of GOD. In consideration whereof, he bursteth out into a suddain passion, & saith, O man, what thing hast thou, which thou hast not received? Therefore, whensoever we need or lack any thing, pertaining either to the body or to the soul, it behoveth us to run only unto GOD, who is the only giver of all good things. Our Saviour Christ in the Gospel, teaching his Disciples how they should pray, sendeth them to the Father in his Name, saying, Verily, verily I say unto you, whatsoever yee aske the Father in my Name, he will give it unto you. And in another place, when you pray, pray after this sort: Our Father which art in Heaven, &c. And doth not GOD himselfe by the mouth of his Prophet David, will and command us to call upon him? The Apostle wisheth grace and peace to all them that call upon the Name of the Lord, and of his Sonne Jesus Christ, as doth also the Prophet Joel, saying, And it shall come to passe, that whosoever shall call on the Name of the Lord shall be saved.

*James 1.*

*1 Cor. 4.*

*John 16. Matth. 6. Luke 11. Psalme 50. Joel 2.*

Thus then it is plain by the infallible word of truth, and life, that in all our necessities we must flee unto GOD, direct our prayers unto him, call upon his holy Name, desire helpe at his hands, and at none others, whereof if we will yet have a further reason, marke that which followeth. There are certain conditions most requisite to be found in every

*Acts 1.*

every such a one that must be called upon, which if they be not found in him unto whom we pray, then doth our prayer avail us nothing, but is altogether in vain.

The first is this, that he to whom we make our prayers, be able to help us. The second is, that he will helpe us. The third is, that he be such a one as may hear our prayers. The fourth is, that he understands better then we our selves what we lack, and how farre we have need of helpe. If these things be to be found in any other saving only GOD, then may we lawfully call upon some other besides GOD. But what man is so grosse, but he well understandeth that these things are only proper to him which is omnipotent, and knoweth all things, even the very secrets of the heart, that is to say, only and to GOD alone: whereof it followeth, that we must call neither upon Angell, nor yet upon Saint, but only and solely upon GOD as S. Paul doth write? How shall men call upon him, in whom they have not believed? So that Invocation or Prayer may not be made without faith in him on whom they call, but that we must first believe in him, before we can make our prayer unto him, whereupon we must only and solely pray unto GOD. For to say that we should believe either in Angel, or Saint, or in any other living creature, were meer horrible blasphemy against GOD and his holy Word neither ought this fancy to enter into the heart of any Christian man, because we are expresselly taught in the Word of the Lord, only to repose our faith in the blessed Trinity, in whose only Name we are also baptized, according to the expresse Commandement of our Saviour Jesus Christ in the last of Saint Matthew

*Romans 10.*

*Matth. 18.*

But that the truth hereof may the better appear, even to them that be most simple and unlearned, let us consider what prayer is. Saint Augustine calleth it a lifting up of the minde to GOD, that is to say, an humble, and lowly powring out of the heart to GOD. Isidorus saith, that it is an affection of the heart, and not a labour of the lips. So that by these places, true prayer doth consist not so much in the outward sound, & voyce of words as in the inward groaning & crying of the heart to God.

*De spi. & lit. cap. 50. De summo bono, ca. 8. l. 3.*

Now then, is there any Angel, any Virgins, any Patriarke or Prophet among the dead, that can understand, or know the meaning of the heart? The Scripture saith, It is GOD that searcheth the heart and the reins, and that hee onely knoweth the hearts of the children of men. As for the Saints, they have so little knowledge of the secrets of the heart, that many of the ancient Fathers greatly doubt, whether they know any thing at all, that is commonly done on earth. And albeit some thinke they doe, yet Saint Augustine a Doctour of great authority, and also antiquitie, hath this opinion of them: that they know no more what we doe on earth, then we know what they do in Heaven. For proofe whereof he alleadgeth the words of Esay the Prophet, where it is said, Abraham is ignorant of us, and Israel knoweth us not. His minde therefore is this, not that wee should put any religion in worshipping of them, or praying unto them: but that we should honour them by following their vertuous and godly life. For as he witnesseth in another

*Psalme 7. Apoc. 2. Jerem. 17. 2 Par. 6.*

*Lib. de cura pro mort. agenda, c. 13. De vera reli. c. 22. Esay 63. Lib. 22. de civit. dei, c. 10.*

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place, the Martyrs & holy men in times past, were wont after their death to be remembred, and named of the Priest at Divine service: but never to be invocated or called upon. And why so? because the Priest (saith he) is GODS Priest, and not theirs: whereby he is bound to call upon GOD, and not upon them.

Thus you see, that the authority both of the Scripture, and also of Augustine, doth not permit that we should pray unto them. O that all men would studiously read and search the Scriptures, then should they not be drowned in ignorance, but should easily perceive the truth, as well of this point of Doctrine, as of all the rest. For there doth the Holy Ghost plainely teach us, that Christ is our onely Mediatour and Intercessour with GOD, and that we must not seek, and runne to another. If any man sinneth, saith Saint John, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. Saint Paul also saith, there is one GOD, and one Mediatour betweene GOD and Man, even the man Jesus Christ. Whereunto agreeth the Testimony of our Saviour himself, witnessing that no man commeth to the Father, but only by him, who is the way, the truth, the life, yea, and the only doore whereby we must enter into the kingdom of heaven, because God is pleased in no other but in him. For which cause also he cryeth, and calleth unto us that we should come unto him, saying: Come unto me, all ye that labour, and be heavy laden, and I shall refresh you. Would Christ have us so necessarily come unto him? and shall we most unthankfully leave him, and run unto other? This is even that which God so greatly complaineth of by his Prophet Jeremy, saying, My people have committed two great offences, they have forsaken me the Fountain of the water of life, and have digged to themselves broken pits that can hold no water. Is not that man thinke you unwise that will runne for water to a little brooke, when he may as well goe to the head-spring: Even so may his wisedome be justly suspected that will flee unto Saints in time of necessity, when he may boldly and without fear declare his grief, and direct his prayer unto the Lord himself. If GOD were strange or dangerous to be talked withall, then might we justly draw back, and seek to some other. But the Lord is nigh unto all them that call upon him in faith and truth, and the prayer of the humble and meeke hath always pleased him. What if we be sinners, shall we not therefore pray unto GOD? or shall we despair to obtain any thing at his hands? why did Christ then teach us to ask forgiveness of our sins, saying, And forgive us our trespasses, as we forgive them that trespas against us: Shall we think that the Saints are more merciful in hearing Sinners, then GOD? David saith, that the Lord is full of compassion and mercy, slow to anger, and of great kindness. Saint Paul saith, that he is rich in mercy towards all them that call upon him. And he himself by the mouth of his Prophet Esay saith, For a little while have I forsaken thee, but with great compassion will I gather thee: For a moment in mine anger I have hid my face from thee, but with everlasting mercy I have

John 5.

1 Joh. 2.

1 Tim. 2.
Joh. 14.

Joh. 10.
Mat. 11.

Psal. 145.

Judith 9.

Psal. 103.

Eph. 2.

Esay. 54.

have had compaſſion upon thee. Therefore the ſinnes of any man ought not to withhold him from praying unto the Lord his GOD. But if he be truely penitent, and ſtedfaſt in faith, let him aſſure himſelfe that the Lord will be mercifull unto him, and hear his prayers. O but I dare not (will ſome man ſay) trouble GOD at all times with my prayers. We ſee that in Kings Houſes, and Courts of Princes, men cannot be admitted, unleſs they firſt uſe the help and means of ſome ſpeciall Nobleman, to come unto the ſpeech of the King, and to obtain the thing that they would have. To this reaſon doth Saint Ambroſe anſwer very well, writing upon the firſt Chapter to the Romans. Therefore (ſaith he) we uſe to go unto the King by officers and Noblemen, becauſe the King is a mortal man, and knoweth not to whom he may commit the government of the Common wealth. But to have GOD our friend, from whom nothing is hid, we need not any helper, that ſhould further us with his good word, but only a devout, and godly minde: And if it be ſo, that we need one to entreate for us, why may we not content our ſelves with that one Mediatour, which is at the right hand of GOD the Father, and there liveth for ever to make interceſſion for us? As the blood of Chriſt did redeeme us on the Croſſe, and cleanſe us from our ſinnes: even ſo it is now able to ſave all them that come unto GOD by it. For Chriſt ſitting in heaven, hath an everlaſting Prieſthood, and alwayes prayeth to his Father for them that be penitent, obtaining by vertue of his wounds, which are evermore in the ſight of GOD, not only perfect remiſſion of our ſinnes, but alſo all other neceſſaries that we lack in this world, ſo that this only Mediatour is ſufficient in Heaven, and needeth no others to help him. Why then do we pray one for another in this life, ſome man perchance will here demand? Forſooth we are willed ſo to do, by the expreſſe Commandment both of Chriſt, and his Diſciples, to declare therein aſwell the faith that we have in Chriſt, towards GOD, as alſo the mutuall charity that we beare one towards another, in that we pitty our brothers caſe, and make our humble petition to GOD for him. But that we ſhould pray unto Saints, neither have we any Commandment in all the Scripture, nor yet example which we may ſafely follow. So that being done without authority of Gods Word, it lacketh the ground of faith, & therefore cannot be acceptable before God. For whatſoever is not of faith is ſin. And the Apoſtle ſaith, That faith commeth by hearing, and hearing by the Word of God. Yet thou wilt object further, That the Saints in Heaven do pray for us, and that their prayer proceedeth of an earneſt charity that they have towards their brethren on earth. Whereto it may be well anſwered, Firſt, that no man knoweth whether they do pray for us, or no. And if any will goe about to prove it by the nature of charity, concluding, that becauſe they did pray for men on earth, therefore they do much more the ſame now in Heaven: Then may it be ſaid by the ſame reaſon, that as often as we do weep on earth, they do weep in Heaven, becauſe while they lived in this world, it is moſt certain and ſure they did ſo. And for that place which is written in the Apocalyps, namely that the Angel

*Ambroſe ſuper cap. 1. Rom.*

*Heb. 6.*

*Matth. 6. James 5. Coloſſ. 4. 1 Tim. 2.*

*Heb. 11. Rom. 14. Rom. 10.*

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136779



did offer up the prayers of the Saints upon the golden Altar: it is properly meant, and ought properly to be understood of those Saints that are yet living on earth, and not of them that are dead, otherwise what need were it that the Angell should offer up their prayers, being now in Heaven before the face of Almighty God? But admit the Saints do pray for us, yet do we not know how, whether specially for them which call upon them, or else generally for all men, wishing well to every man alike. If they pray specially for them which call upon them, then it is like they hear our prayers, and also know our hearts desire. Which thing to be false, it is already proved both by the Scriptures, and also by the authority of Augustine. Let us not therefore put our trust or confidence in the Saints or Martyrs that be dead. Let us not call upon them, nor desire help at their hands: but let us alwaies lift up our hearts to GOD, in the name of his dear Sonne Christ, for whose sake as GOD hath promised to hear our prayer, so he will truely perform it. Invocation is a thing proper unto GOD, which if we attribute unto the Saints, it soundeth to their reproach, neither can they well bear it at our hands. When Paul had healed a certain lame man, which was impotent in his feet, at Lystra, the people would have done sacrifice to him, and Barnabas: who renting their clothes, refused it, and exhorted them to worship the true GOD. Likewise in the Revelation, when S. John fell before the Angels feete to worship him, the Angel would not permit him to do it, but commanded him that he should worship GOD; which examples declare unto us, that the Saints and Angels in Heaven, will not have us to do any honour unto them, that is due and proper unto GOD. He onely is our Father, he onely is omnipotent, he onely knoweth, and understandeth all things, he onely can help us at all times, and in all places: he suffereth the sun to shine upon the good, and the bad, he feedeth the young Ravens that cry unto him, he saveth both man and beast, he will not that any one hayre of our head shall perish: but is alwaies ready to help, and preserve all them that put their trust in him, according as he hath promised, saying, Before they call, I will answer, and whiles they speak, I will hear. Let us not therefore any thing mistrust his goodnes, let us not fear to come before the throne of his mercy, let us not seek the aid and help of Saints, but let us come boldly our selves, nothing doubting but GOD for Christs sake, in whom he is well pleased, will hear us without a spokes-man, and accomplish our desire in all such things as shall be agreeable to his most holy will. So saith Chrysostome, an antient Doctour of the Church, and so must we stedfastly believe, not because he saith it, but much more because it is the Doctrine of our Saviour Christ himself, who hath promised that if we pray to the Father in his name, we shall certainly be heard, both to the releif of our necessities, and also to the salvation of our souls, which he hath purchased unto us, not with gold or silver, but with his precious blood, shed once for all upon the Crosse.

*Acts 14.*

*Apoc. 10.*

*Esay 65.*

*Chrysost. 6. hom. de profectu evang.*

To him therefore, with the Father and the Holy Ghost, three persons, and one GOD, be all honour, praise, and glory, for ever, and ever, Amen.

# The third part of the Homily *concerning Prayer.*

YE were taught in the other part of this Sermon, unto whom ye ought to direct your prayers in time of need, & necessity, that is to wit, not unto Angels or Saints, but unto the eternall, and everliving GOD, who because he is merciful, is always ready to hear us, when we call upon him in true and perfect faith. And because he is omnipotent, he can easily performe, and bring to pass the thing that we request to have at his hands. To doubt of his power, it were a plain point of infidelity, and cleane against the doctrine of the Holy Ghost, which teacheth that he is all in all. And as touching his good will in this behalf, we have expresse Testimonies in Scripture, how that he will helpe us, and also deliver us, if we call upon him in time of trouble. So that in both these respects, we ought rather to call upon him then upon any other. Neither ought any man therefore to doubt to come boldly unto GOD, because he is a sinner. For the Lord (as the Prophet David saith) is gracious, and merciful, yea, his mercy, and goodnesse endureth for ever. He that sent his own Sonne into the world to save sinners, will he not also heare sinners, if with a true penitent heart, and a stedfast faith they pray unto him? Yes, if we acknowledge our sinnes, GOD is faithfull, and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse, as wee are plainely taught by the examples of David, Peter, Mary Magdalen, the Publican, and divers other. And whereas we must needs use the help of some mediatour and intercessour, let us content our selves with him, that is the true and onely Mediatour of the new Testament, namely, the Lord and Saviour Jesus Christ. For as Saint John saith, If any man sinne, wee have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sinnes. And Saint Paul in his first Epistle to Timothy, saith, There is one GOD, and one Mediatour between GOD and man, even the man Jesus Christ, who gave himselfe a ransome for all men, to be a testimony in due time.

*Psalme 50.*

*Psalme 107.*

*1 Tim. 1.*

*1 John 1.*

*1 John 2.*

*1 Tim. 2.*

Now after this doctrine established, you shall be instructed for what kind of things, and what kind of persons ye ought to make your prayers unto GOD. It greatly behoveth all men when they pray, to consider well, and diligently with themselves, what they ask and require at Gods hands, lest if they desire that thing which they ought not, their petitions be made void, and of none effect. There came on a time unto Agesilaus the King, a certain importunate suter, who requested him in a matter earnestly, saying, Sir, and it please your Grace, you did once promise

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136779



me. Truth quoth the King, if it be just that thou requirest, then I promised thee, otherwise I did onely speak it, and not promise it. The man would not be so answered at the Kings hand, but still urging him more, and more, sayd: It becommeth the King to performe the least word he hath spoken, yea, if he should onely beck with his head. No more, saith the King: then it behoveth one that cometh to a King, to speak, and aske those things which are rightful, and honest. Thus the King cast off his unreasonable, and importunate suter.

Now if so great consideration be to be had, when we kneel before an Earthly King: how much more ought to be had, when we kneele before the Heavenly King, who is onely delighted with Justice, and equity, neither will admit any vain, foolish, or unjust petition? Therefore it shall be good, and profitable, throughly to consider, and determine with our selves, what things we may lawfully ask of GOD, without feare of repulse, and also what kind of persons we are bound to commend unto GOD in our daily prayers. Two things are chiefly to be respected in every good, and godly mans prayer: His own necessity, and the glory of Almighty GOD. Necessity belongeth either outwardly to the body, or else inwardly to the soul. Which part of man, because it is much more precious, and excellent then the other, therefore we ought first of all, to crave such things as properly belong to the salvation thereof: as the gift of repentance, the gift of faith, the gift of charity, and good works, remission, and forgivenes of sins, patience in adversity, lowlines in prosperity, and such other like fruits of the spirit, as hope, love, joy, peace, long suffering, meekness, gentleness, goodness, and temperancy, which things GOD requireth of all them that profess themselves to be his children, saying unto them in this wise, Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven. And in another place also he saith, Seek first the kingdom of God, and his righteousness, and then all other things shall be given unto you. Wherein he putteth us in mind, that our chief, and greatest care ought to be for those things which pertain to the health, and safegard of the soule, because we have here (as the Apostle saith) no continuing City, but do seek after another in the world to come.

*Galat. 5.*

*Math. 5.*

*Math. 6.*

*Heb. 13.*

Now when we have sufficiently prayed for things belonging to the soule, then may we lawfully, and with safe conscience pray also for our bodily necessities, as meate, drinke, cloathing, health of body, deliverance out of prison, good luck in our daily affaires, and so forth, according as we shall have need. Whereof, what better example can we desire to have, then of Christ himself, who taught his Disciples, and other Christian men, first to pray for Heavenly things, and afterwards for earthly things, as is to be seene in that Prayer which he left unto his Church, commonly called the Lords prayer. In the third Book of Kings, and third Chapter, it is written, That GOD appeared by night in a dream unto Salomon the King, saying, Aske of me whatsoever thou wilt, and I will give it thee. Salomon made his humble prayer, and asked a wise, and prudent heart, that might judge, and understand what were good, and

*Mat. 6. Luke 11.*

what were ill, what were godly, and what were ungodly, what were righteous, and what were unrighteous in the sight of the Lord. It pleased GOD wonderously, that he had asked this thing. And GOD said unto him, Because thou hast requested this word, and hast not desired many days, and many years upon the earth, neither abundance of riches, and goods, nor yet the life of thine enemies which hate thee, but hast desired wisedome to sit in judgement: Behold, I have done unto thee according to thy words, I have given thee a wise heart, full of knowledge, and understanding, so that there was never any like thee before time, neither shall be in time to come. Moreover I have besides this, given thee that which thou hast not required, namely, worldly wealth, and riches, Princely honour, and glory, so that thou shalt therein also pass all Kings that ever were. Note this example, how Salomon being put to his choyce to ask of God whatsoever he would, requested not vain, and transitory things, but the high and heavenly treasures of wisedome, and that in so doing, he obtaineth as it were in recompence, both riches, and honour. Wherein is given us to understand, that in our dayly prayers, we should chiefly and principally aske those things which concerne the kingdome of GOD, and the salvation of our own souls, nothing doubting but all other things shall (according to the promise of Christ) be given unto us. But here we must take heed, that we forget not that other end whereof mention was made before, namely, the glory of GOD, which unless we mind and set before our eyes in making our prayers, we may not looke to be heard, or to receive any thing of the Lord. In the xx. Chapter of Matthew, the mother of the two sonnes of Zebedee came unto Jesus, worshipping him, and saying, Grant that my two sonnes may sit in thy kingdome, the one at thy right hand, and the other at thy left hand. In this petition she did not respect the glory of GOD, but plainely declared the ambition, and vaine-glory of her own mind, for which cause she was also most worthily repelled, and rebuked at the Lords hand. In like manner we read in the Acts, of one Simon Magus a Sorcerer, how that he perceiving that through laying on of the Apostles hands the Holy Ghost was given, offered them money, saying: Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. In making this request, he sought not the honour and glory of GOD, but his own private gain, and lucre, thinking to get great store of money, by this feate, and therefore it was justly said unto him: Thy money perish with thee, because thou thinkest that the gift of GOD may be obtained with money. By these, and such other examples we are taught, whensoever we make our prayers unto GOD, chiefly to respect the honour, and glory of his name. Whereof we have this generall precept in the Apostle Paul, Whether ye eat or drink, or whatsoever ye doe, looke that ye do it to the glory of GOD. Which thing we shall best of all do, if we follow the example of our Saviour Christ, who praying that the bitter cup of death might pass from him, would not therein have his own will fulfilled, but referred the whole matter to the good will and pleasure of his Father.

Acts 8.

1 Cor. 10. Colos. 4. Matth. 26. Luke 22.

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136779



And hitherto concerning those things, that we may lawfully and boldly aske of GOD.

Now it followeth, that wee declare what kind of persons we are bound in conscience to pray for. Saint Paul writing to Timothy, exhorteth him to make prayers and supplications for all men, exempting none, of what degree or state soever they be. In which place he maketh mention by name of Kings and Rulers which are in authority, putting us thereby to knowledge how greatly it concerneth the profit of the Commonwealth, to pray diligently for the higher Powers. Neither is it without good cause, that he doth so often in all his Epistles crave the prayers of GODS people for himselfe. For in so doing he declareth to the world, how expedient, and needful it is daily to call upon GOD for the Ministers of his holy Word and Sacraments, that they may have the doore of utterance opened unto them, that they may truely understand the Scriptures, that they may effectually preach the same unto the people, and bring forth the true fruits thereof, to the example of all other.

*1 Tim. 2.*

*Coloss. 4. Romans 15. 2 Thes. 3. Ephe. 6.*

*Acts 12.*

After this sort did the congregation continually pray for Peter at Hierusalem, and for Paul among the Gentiles, to the great increase, and furtherance of Christs Gospel. And if we, following their good example herein, will study to do the like, doubtlesse it cannot be expressed, how greatly we shall both help our selves, and also please GOD.

To discourse, and run throw all degrees of persons, it were too long. Therefore ye shall briefly take this one conclusion for all: Whomsoever we are bound by expresse Commandment to love, for those also are we bound in conscience to pray. But we are bound by expresse Commandement to love all men as our selves: therefore we are also bound to pray for all men, even as well as if it were for our selves, notwithstanding we know them to be our extreame and deadly enemies. For so doth our Saviour Christ plainely teach us in the Gospel, saying, Love your enemies, blesse them that curse you, do good to them that hate you, pray for them that persecute you, that ye may be the children of your Father which is in Heaven. And as he taught his Disciples, so did he practise himselfe in his life time, praying for his enemies upon the Crosse, and desiring his Father to forgive them, because they knew not what they did: As did also that holy, and blessed Martyr Steven, when he was cruelly stoned to death of the stubborne, and stiffe-necked Jews: to the example of all them that will truely and unfainedly follow their Lord, and Master Christ in this miserable, and mortal life.

*Math. 5.*

*Luke 23.*

*Act. 7.*

Now to entreat of that question, whether we ought to pray for them that are departed out of this world, or no? wherein if we will cleave only unto the Word of GOD, then must we needs grant, that we have no commandement so to do. For the Scripture doth acknowledge but two places after this life. The one proper to the elect and blessed of GOD, the other, to the reprobate, and damned soules. as may be well gathered by the parable of Lazarus, and the rich man, which place Saint Augustine expounding, saith in this wise: That which Abraham speaketh

*Luke 16 Lib. 2. evang quæst. 1 cap. 38.*

unto the rich man in Lukes Gospell, namely that the just cannot goe into those places where the wicked are tormented: what other thing doth it signifie, but only this, that the just, by reason of GODS judgement, which may not be revoked, can shew no deed of mercy in helping them which after this life are cast into Prison, untill they pay the uttermost farthing? these words, as they confound the opinion of helping the dead by prayer, so they do clean confute, and take away the vaine errour of Purgatory, which is grounded upon the saying of the Gospell: Thou shalt not depart thence, untill thou hast payed the uttermost farthing. Now doth Saint Augustine say, that those men which are cast into prison after this life, on that condition, may in no wise be holpen, though we would helpe them never so much? And why? Because the sentence of GOD is unchangeable, and cannot be revoked againe. Therefore let us not deceive our selves, thinking that either we may helpe other, or other may helpe us by their good, and charitable prayers in time to come. For as the Preacher saith, When the Tree falleth, whether it be toward the South, or toward the North, in what place soever the Tree falleth there it lieth: meaning thereby that every mortal man dieth, either in the state of salvation or damnation, according as the words of the Evangelist John doth also plainly import, saying, He that believeth on the Sonne of GOD, hath eternal life: But he that believeth not on the Sonne, shall never see life, but the wrath of God abideth upon him. Where is then the third place which they call Purgatory: or where shall our prayers helpe, and profit the dead? S. Augustine doth only acknowledge two places after this life, Heaven and Hell: As for the third place, he doth plainely deny that there is any such to be found in all Scriptures. Chrysostom likewise is of this mind, that unlesse we wash away our sins in this present world, we shall finde no comfort afterward. And S. Cyprian saith, that after death, repentance and sorrow of pain shall be without fruit, weeping also shall be in vain, and prayer shall be to no purpose. Therefore he counselleth all men to make provision for themselves while they may, because when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Eccles. 11.

John 3.

Lib. 5. Hypogno.

Chrysost. in Heb. 2. Homil. 5. in Cyprian contra Demetrianum.

Let these, and such other places be sufficient to take away the grosse errour of Purgatory out of our heads, neither let us dream any more that the souls of the dead are any thing at all holpen by our prayers: But as the Scripture teacheth us, let us think that the soule of man passing out of the body, goeth straightwaies either to Heaven or else to Hell, whereof the one needeth no prayer, and the other is without Redemption. The only Purgatory wherein we must trust to be saved, is the death, and blood of Christ, which if we apprehend with a true and stedfast faith, it purgeth, and cleanseth us from all our sinnes, even as well as if he were now hanging upon the Crosse. The blood of Christ, saith S. John, hath cleansed us from all sinne. The blood of Christ, saith S. Paul, hath purged our consciences from dead workes, to serve the living GOD. Also in another place he saith, We be sanctified and made holy by the offering up of the body of Jesus Christ done once for all; Yea, he addeth more,

1 John 1. Heb. 9.

Heb. 10.

136779



more, saying, With the one oblation of his blessed body, and precious blood he hath made perfect for ever and ever all them that are sanctified. This then is that purgatory, wherein all Christian men put their whole trust, and confidence, nothing doubting, but if they truely repent them of their sinnes, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgation will not serve them, let them never hope to be released by other mens prayers though they should continue therein unto the worlds end. He that cannot be saved by Faith in Christs blood, how shall hee look to be delivered by mans intercessions? Hath GOD more respect to man on earth, then he hath to Christ in Heaven? If any man sinne (saith S. John) we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sinnes. But we must take heed that we call upon this Advocate while we have space given us in this life, lest when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his owne cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation. Let us not therefore dreame either of purgatory, or of prayer for the souls of them that be dead: but let us earnestly and diligently pray for them which are expressly commanded in holy Scripture, namely, for Kings and Rulers, for Ministers of GODS holy Word, and Sacraments, for the Saints of this world, otherwise called the faithful: to be short, for all men living, be they never so great enemies to GOD, and his people, as Jews, Turks, Pagans, Infidels, Hereticks, &c. Then shall we truely fulfill the Commandement of GOD in that behalfe, and plainly declare our selves to be the true children of our heavenly Father, who suffereth the Sun to shine upon the good, and the bad, and the rain to fall upon the just, and the unjust: For which and all other benefits most abundantly bestowed upon mankind from the beginning, let us give him hearty thanks, as we are most bound, and praise his name for ever, and ever. AMEN.

*Ibidem.*

1 John 2.

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# AN HOMILY OF THE place and time of Prayer.

GOD through his Almighty power, wiſedom, and goodneſs, created in the beginning, Heaven, and Earth, the Sunne, the Moone, the Starres, the Fowles of the Ayr, the Beaſts of the Earth, the Fiſhes in the Sea, and all other creatures, for the uſe, and commodity of man, whom alſo he had created to his own Image, and Likeneſs, and given him the uſe, and government over them all, to the end he ſhould uſe them in ſuch ſort as he had given him in charge, and commandement, and alſo that he ſhould declare himſelf thankful, and kind for all thoſe benefits, ſo liberally, and ſo graciouſly beſtowed upon him, utterly without any deſerving on his behalfe. And although we ought at all times, and in all places, to have in remembrance, and to be thankful to our gracious Lord, according as it is written, I will magnifie the Lord at all times. And, again, Whereſoever the Lord beareth rule, O my ſoule, praiſe the Lord: Yet it appeareth to be GODS good will and pleaſure, that we ſhould at ſpecial times, and in ſpecial places, gather our ſelves together, to the intent his Name might be renowned, and his glory ſet forth in the congregation, and aſſembly of his Saints. As concerning the time which Almighty GOD hath appointed his people to aſſemble together ſolemnely, it doth appear by the fourth Commandment of GOD: Remember, ſaith GOD, that thou keep holy the Sabbath day. Upon the which day, as is plain in the Acts of the Apoſtles, the people accuſtomably reſorted together, and heard diligently the Law, and the Prophets read among them. And albeit this Commandement of GOD doth not binde Chriſtian people too ſtraightly to obſerve, and keep the utter ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of work, and labour in time of great neceſſity, and as touching the preciſe keeping of the ſeventh day, after the manner of the Jews: For we keep now the firſt day, which is our Sunday, and make that our Sabbath, that is our day of reſt, in the honour of our Saviour Chriſt, who as upon that day roſe from death, conquering the ſame

*Pſalme 103.*

*Acts 13.*

136779



same most triumphantly: Yet notwithstanding, whatsoever is found in the Commandement appertaining to the law of nature, as a thing most godly, most just, and needfull for the setting forth of GODS glory, it ought to be retained, and kept of all good Christian people. And therefore by this Commandement, we ought to have a time, as one day in the weeke, wherein we ought to rest, yea from our lawfull, and needfull workes. For like as it appeareth by this Commandement, that no man in the six dayes ought to be slothfull or idle, but diligently to labour in that state wherein GOD hath set him: Even so, GOD hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all weekely, and work-day labour, to the intent, that like as GOD himselfe wrought six dayes, and rested the seventh, and blessed, and sanctified it, and consecrated it to quietnesse and rest from labour: even so GODS obedient people should use the Sunday holily, and rest from their common and daily businesse, and also give themselves wholly to heavenly exercises of GODS true religion and service. So that GOD doth not onely command the observation of this holy day, but also by his own example doth stirre, and provoke us to the diligent keeping of the same. Good naturall children will not only become obedient to the commandement of their parents, but also have a diligent eye to their doings, and gladly follow the same. So if we will be the children of our Heavenly Father, we must be carefull to keepe the Christian Sabbath day, which is the Sunday, not only for that it is Gods expresse Commandement, but also to declare our selves to be loving children, in following the example of our gracious Lord, and Father.

Thus it may plainely appear, that Gods Will and Commandement, was to have a solemn time, and standing day in the week, wherein the people should come together, and have in remembrance his wonderfull benefits, and to render him thanks for them, as appertaineth to loving, kind and obedient people. This example and commandement of GOD, the godly Christian people began to follow immediately after the Ascension of our Lord Christ, and began to chuse them a standing day of the weeke to come together in: Yet not the seventh day, which the Jewes kept; but the Lords day, the day of the Lords Resurrection, the day after the seventh day, which is the first day of the weeke. Of the which day, mention is made by Saint Paul on this wise, In the first day of the Sabbath, let every man lay up what he thinketh good: meaning for the poore. By the first day after the Sabbath, is meant our Sunday, which is the first day after the Jewes seventh day. And in the Apocalyps it is more plaine, whereas Saint John saith, I was in the Spirit upon the Lords day. Sithence which time GODS people hath alwayes in all ages without any gain-saying, used to come together upon the Sunday, to celebrate, and honour the Lords blessed Name, and carefully to keepe that day in holy rest and quietnesse, both man, woman, childe, servant, and stranger. For the transgression, and breach of which day, GOD hath declared himselfe much to be grieved, as it may appeare

1 Cor. 16.

Apoc. 1.

pear by him, who for gathering of sticks on the Sabbath day, was stoned to death, But alas, all these notwithstanding, it is lamentable to
Num. 15. see the wicked boldnes of those that will be counted GODS people, who pass nothing at all of keeping, and hallowing the Sunday. And these people are of two sorts: The one sort, if they have any business to do, though there be no extream need, they must not spare for the Sunday, they must ride, and journey on the Sunday they must drive, and carry on the Sunday, they must row, and ferry on the Sunday, they must buy, and sell on the Sunday, they must keep Markets and Fayres on the Sunday: Finally, they use all days alike, worke-days, and Holy-days are all one. The other sort is worse: For although they will not travel nor labour on the Sunday as they do on the week-day; yet they will not rest in holines, as GOD commandeth: but they rest in ungodlines, and filthines, prancing in their pride, prancking and pricking, poynting, and painting themselves to be gorgeous and gay: they rest in excess, and superfluity, in gluttony, and drunkennes, like Rats, and Swine: they rest in brawling, and raying, in quarrelling, and fighting: they rest in wantonnes, in toyish talking, in filthy fleshlines, so that it doth too evidently appear that God is more dishonoured, and the devil better served on the Sunday, then upon all the dayes in the weeke besides. And I assure you, the beasts which are commanded to rest on the Sunday, honour God better then this kinde of people: For they offend not GOD, they break not their holy-dayes, Wherefore, O yee people of God, lay your hands upon your hearts, repent, and amend this greivous, & dangerous wickednes, stand in awe of the Commandement of God, gladly follow the example of God himselfe, be not disobedient to the godly order of Christs Church, used, and kept from the Apostles time, until this day. Fear the displeasure, and just plagues of Almighty God, if ye be negligent, and forbear not labouring, and travailing on the Sabbath day or Sunday, and do not resort together to celebrate and magnifie Gods blessed Name, in quiet holines, and godly reverence.

Now concerning the place where the people of God ought to resort together, and where especially they ought to celebrate, and sanctifie the Sabbath day that is, the Sunday, the day of holy rest: this place is called Gods Temple, or the Church, because the company, and congregation of Gods people (which is properly called the Church) doth there assemble themselves on the days appointed for such assemblies, and meetings. And forasmuch as Almighty God hath appointed a special time to be honoured in, it is very meet, godly, and also necessary, that there should be a place appointed where these people should meet and resort, to serve their gracious God, and merciful Father. Truth it is, the holy Patriarckes for a great number of years had neither Temple nor Church to resort unto. The cause was, they were not stayed in any place, but were in a continual peregrination, and wandering, that they could not conveniently build any Church. But so soone as GOD had delivered his people from their enemies, and set them in

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136779



some liberty in the wilderness, he set them up a costly, and a curious Tabernacle, which was as it were the parish Church, a place to resort unto of the whole multitude, a place to have his sacrifices made in, and other observances and rites to be used in. Furthermore, after that GOD according to the truth of his promise, had placed, and quietly setled his people in the Land of Canaan, now called Jury, he commanded a great and magnificent Temple to be builded by King Salomon, as seldome the like hath been seen: a Temple so decked, and adorned, so gorgeously garnished, as was meet, and expedient for people of that time, which would be allured, and stirred with nothing so much, as with such outward goodly gay things. This was now the Temple of GOD, endued also with many gifts, and sundry promises. This was the publike Church, and the mother Church of all Jury. Here was GOD honoured, and served. Hither was the whole Realm of all the Israelites bound to come at three solemn feasts in the year, to serve their Lord GOD here. But let us proceed further. In the time of Christ, and his Apostles, there were yet no Temples nor Churches for Christian men. For why? They were always for the most part in persecution, vexation, and trouble, so that there could be no liberty nor licence obtained for that purpose. Yet God delighted much that they should often resort together in a place, and therefore after his ascention they remained together in an upper chamber, sometime they entred into the Temple, sometime into the Synagogues, sometimes they were in prison, sometimes in their houses, sometimes in the fields, &c. And this continued so long, till the fayth of Christ Jesus began to multiply in a great part of the world. Now when divers Realms were established in GODS true Religion, and GOD had given them peace, and quietness, then began Kings, Noblemen, and the people also, stirred up with a godly zeal, and ferventnes to build up Temples, and Churches, whither the people might resort, the better to do their duty towards GOD, and to keep holy their Sabbath day, the day of rest: and to these Temples have the Christians customably used to resort from time to time, as unto meet places where they might with common consent praise, and magnifie GODS Name, yeelding him thanks for the benefits that he daily powreth upon them, both mercifully and abundantly, where they might also hear his holy word read, expounded, and preached sincerely, and receive his holy Sacraments ministred unto them duely, and purely. True it is, that the chief, and special Temples of GOD, where he hath greatest pleasure, and most delighteth to dwell, are the bodies, and minds of true Christians, and the chosen people of GOD, according to the doctrine of holy Scriptures, declared by Saint Paul. Know ye not (saith he) that yee be the Temple of GOD, and that the Spirit of God doth dwell in you? The Temple of GOD is holy, which yee are. And again in the same Epistle: Know ye not that your body is the Temple of the Holy Ghost dwelling in you whom you have given you of GOD, and that ye be not your own? Yet this notwithstanding, GOD doth allow the material Temple made with lime and stone, (so oft as his people come together into

1 Cor. 3.

1 Cor. 6.

into it, to praise his holy name) to be his house, and the place where he hath promised to be present, and where he will hear the prayers of them that call upon him. The which thing both Christ and his Apostles, with all the rest of the Holy Fathers, do sufficiently declare by this: That albeit they certainly knew that their prayers were heard in what place soever they made them though it were in caves, in woods, and in deserts, yet (so oft as they could conveniently) they resorted to the material Temples, there, with the rest of the congregation, to joyn in prayer, and true worship.

Wherefore (dearly beloved) you that profess your selves to be Christians, and glory in that name, disdain not to follow the example of your Master Christ, whose Schollers you say you be, shew you to be like them whose Schoolemates you take upon you to be, that is, the Apostles, and disciples of Christ. Lift up pure hands, with clean hearts, in all places, and at all times. But do the same in the Temples, and Churches upon the Sabbath daies also. Our godly predecessours, & the antient Fathers of the Primitive Church, spared not their goods to build Churches, no, they spared not their lives in time of persecution, and to hazard their blood, that they might assemble themselves together in Churches. And shall we spare a little labour to come to Churches? Shall neither their example, nor our duty, nor the commodities (that thereby should come unto us) move us? If we will declare our selves to have the fear of God, if we will shew our selves true Christians, if we will be the followers of Christ our Master, and of those godly Fathers that have lived before us, and now have received the reward of true and faithful Christians, we must both willingly, earnestly, and reverently come unto the material Churches, and Temples to pray, as unto fit places appointed for that use, and that upon the Sabbath day, as at most convenient time for Gods people to cease from bodily & worldly business, to give themselves to holy rest, and godly contemplation pertaining to the service of Almighty God: Whereby we may reconcile our selves to GOD, be partakers of his holy Sacraments, and be devout hearers of his holy word, so to be established in faith to Godward, in hope against all adversity, and in charity towards our neighbours. And thus running our course as good Christian people, we may at the last attain the reward of everlasting glory, through the merits of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all honour, and glory,

AMEN.

136779



# The ſecond part of the Homily of the *place and time of Prayer.*

IT hath been declared unto you (good Chriſtian people) in the former Sermon read unto you, at what time, and into what place ye ſhall come together to praiſe GOD. Now I intend to ſet before your eyes, firſt how zealous, and deſirous ye ought to be, to come to your Church. Secondly, how ſore GOD is grieved with them that do deſpiſe, or little regard to come to the Church upon the holy reſtful day. It may well appear by the Scriptures, that many of the godly Iſraelites, being now in captivity for their ſins among the Babylonians, full often wiſhed, and deſired to be again at Hieruſalem. And at their return through GODS goodneſs (though many of the people were negligent) yet the Fathers were marvellous devout to build up the Temple, that GODS people might repair thither, to honour him. And King David, when he was a baniſhed man out of his Country, out of Hieruſalem the holy City, from the Sanctuary, from the holy place, and from the Tabernacle of GOD: What deſire, what ferventneſs was in him towards that holy place? What wiſhings and prayers made he to GOD to be a dweller in the houſe of the Lord? One thing (ſaith he) have I asked of the Lord, and this will I ſtill crave, that I may reſort, and have my dwelling in the Houſe of the Lord, ſo long as I live. Again, O how I joyed when I heard theſe words, We ſhall go into the Lords Houſe! And in other places of the Pſalmes he declareth for what intent and purpoſe he hath ſuch a fervent deſire to enter into the Temple, and Church of the Lord: I will fall down (ſaith he) and worſhip in the Holy Temple of the Lord. Again, I have appeared in thy holy place that I might behold thy might, and power, that I might behold thy glory, and magnificence. Finally he ſaith, I will ſhew forth thy Name to my brethren, I will praiſe thee in the middeſt of the congregation. Why then had David ſuch an earneſt deſire to the Houſe of GOD? Firſt, becauſe there he would worſhip, and honour GOD. Secondly, there he would have a contemplation, and a ſight of the power, and glory of GOD. Thirdly, there he would praiſe the Name of GOD, with all the congregation, and company of the people. Theſe conſiderations of this bleſſed Prophet of GOD ought to ſtirr up, and kindle in us the like earneſt deſire to reſort to the Church, eſpecially upon the holy reſtful dayes, there to do our duties, and to ſerve GOD, there to call to remembrance how GOD, even of his meer mercy and for the glory of his Names ſake worketh mightily to conſerve us in health, wealth, and goodneſs, and

*Pſalme 122.*

*Pſalme 63.*

mightily preserveth us from the assaults, and rages of our fierce, and cruel enemies, and there joyfully in the number of his faithful people to praise, and magnifie the Lords holy name.

Set before your eyes also that ancient Father Simeon, of whom the Scripture speaketh thus, to his great commendation, and an encouragement for us to do the like. There was a man at Hierusalem, named Simeon, a iust man, fearing GOD: he came by the Spirit of GOD into the Temple, and was told by the same Spirit, that he should not die before he saw the Anoynted of the Lord. In the Temple his promise was fulfilled, in the Temple he saw Christ, and tooke him in his armes. In the Temple he brake out into the mighty praise of GOD his Lord. Anne a Prophetesse, an old widdow, departed out of the Temple, giving her self to prayer and fasting day and night: And she coming about the same time, was likewise inspired, and confessed, and spake of the Lord, to all them that looked for the redemption of Israel. This blessed man, and this blessed woman, were not disappointed of wonderful fruit, commodity, and comfort, which GOD sent them, by their diligent resorting to GODS holy Temple. Now yee shall heare how greivously GOD hath been offended with his people, for that they passed so little upon his holy Temple, and foulely either despised or abused the same. Which thing may plainly appear by the notable plagues, and punishments which God hath layd upon his people, especially in this, that he stirreth up their adversaries horribly to beat down, and utterly to destroy his Holy Temple with a perpetual desolation. Alas, how many Churches, Countries, and Kingdomes of Christian people have of late yeers been plucked down, and overrunne, and left waste, with greivous and intolerable tyranny, and cruelty of the enemy of our Lord Christ; the great Turk, who hath so universally scourged the Christians, that never the like was heard or read of? Above thirty years past, the great Turk had overrun, conquered, and brought into his Dominion and subiection, twenty Christian Kingdomes, turning away the people from the faith of Christ, poysoning them with the devilish Religion of wicked Mahomet and either destroyed their Churches utterly, or filthily abused them with their wicked and detestable errors. And now this great Turk, this bitter and sharpe scourge of GODS vengeance, is even at hand in this part of Christendome, in Europe, at the borders of Italy, at the borders of Germany, greedily gaping to devoure us, to overrunne our Country, to destroy our Churches also, unless we repent our sinful life, and resort more diligently to the Church to honour GOD, to learne his blessed will, and to fulfil the same. The Jews in their time provoked iustly the vengeance of GOD, for that partly they abused his holy Temple with the detestable Idolatry of the heathen, & superstitious vanities of their own invention, contrary to Gods commandement, partly they resorted to it as Hypocrites, spotted, embrewed, and foulely defiled with all kind of wickednes, and sinful life, partly many of them passed little upon the holy Temple, and cared not whether they came thither or no. And have not the Christians of late days, and even in

Luke 2.

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our dayes also in like manner provoked the displeasure and indignation of Almighty GOD? partly because they have prophaned, and defiled their Churches with heathenish and Jewish abuses, with Images and Idols, with numbers of Altars, too too superstitiously and intolerably abused, with grosse abusing, and filthy corrupting of the Lords holy Supper, the blessed Sacrament of his body & blood, with an infinite number of toyes and trifles of their own devices, to make a goodly outward shew, and to deface the plain, simple, and sincere religion of Christ Jesus, partly they resort to the Church like hypocrites, full of all iniquity and sinful life, having a vain and dangerous fansie, and perswasion, that if they come to the Church, besprinkle them with holy water, hear a Masse, and be blessed with the Chalice, though they understand not one word of the whole service, nor feel one motion of repentance in their hearts, all is well, all is sure. Fie upon such mocking, and blaspheming of GODS holy ordinances. Churches were made for another purpose, that is, to resort thither, and to serve God truely, there to learn his blessed will, there to call upon his mighty Name, there to use the holy Sacraments, there to learn how to be in charity with thy neighbour, there to have thy poor and needy neighbour in remembrance, from thence to depart better, and more godly then thou camest thither. Finally, GODS vengeance hath been, and is daily provoked, because much wicked people passe nothing to resort to the Church, either for that they are so sore blinded that they understand nothing of GOD, and godlinesse, and care not with divellish example to offend their neighbours, or else for that they see the Church altogether scowred of such gay gazing sights, as their grosse phantasie was greatly delighted with, because they see the false Religion abandoned, and the true restored: which seemeth an unsavoury thing to their unsavory taste, as may appear by this that a woman said to her neighbour: Alas Gossip, what should we now do at Church, since all the Saints are taken away, since all the godly sights we were wont to have, are gone, since we cannot heare the like piping, singing, chaunting, and playing upon the Organs that we could before? But (dearely beloved) we ought greatly to rejoyce, and give GOD thanks, that our Churches are delivered out of all those things which displeased GOD so sore, and filthily defiled his holy House, and his place of prayer, for the which he hath justly destroyed many Nations, according to the saying of S. Paul: If any man defile the Temple of GOD, GOD will him destroy. And this ought we greatly to praise GOD for, that such superstitious and Idolatrous manners as were utterly naught, and defaced GODS glory, are utterly abolished, as they most justly deserved: and yet those things that either GOD was honoured with, or his people edified, are decently retained, and in our Churches comely practised. But now forasmuch as ye perceive it is GODS determinate pleasure ye should resort unto your Churches upon the day of holy rest, seeing ye hear what displeasure GOD conceiveth, what plagues he powreth upon his disobedient people, seeing ye understand what blessings of GOD are given, 1 Cor. 3.

what Heavenly commodities come to such people as desirously, and zealously use to resort unto their Churches, seeing also yee are now friendly bidden, and joyntly called, beware that ye slack not your duty, take heed that you suffer nothing to let you hereafter to come to the Church at such times as you are ordinarily appointed, and commanded. Our Saviour Christ telleth in a parable, that a great supper was prepared, guests were bidden, many excused themselves, and would not come: I tell you (saith Christ) none of them that were called, shall taste of my supper. This great Supper, is the true Religion of Almighty GOD, wherewith he will be worshipped in the due receiving of his Sacraments, & sincere preaching and hearing of his holy Word, and practising the same by godly conversation. This feast is now prepared in GODS Banqueting-house, the Church, you are thereunto called, and joyntly bidden: if you refuse to come, and make your excuses, the same will be answered to you that was unto them. Now come therefore (dearly beloved) without delay, & chearfully enter into GODS Feasting-house, and become partakers of the benefits provided, and prepared for you. But see that you come hither with your holy day garment, not like hypocrites not of a custome, and for manners sake, not with lothsomes, as though ye had rather not come then come, if ye were at your liberty. For God hateth, and punisheth such counterfeit hypocrites, as appears by Christs former parable. My friend (saith God) how camest thou in without a wedding garment? and therefore commanded his servants to bind him, hand and foot, and to cast him into utter darknes, where shall be weeping, and wailing, and gnashing of teeth. To the intent that ye may avoid the like danger at Gods hand, come to the Church on the holy-day and come in your holy-day garment, that is to say, come with a chearful and godly minde to seeke GODS glory, and to be thankful unto him, come to be at one with thy neighbour, and to enter in friendship and charity with him. Consider that all thy doings stinck before the face of GOD, if thou be not in charity with thy neibour. Come with an heart lifted, and cleansed from worldly, and carnal affections, and desires, shake off all vain thoughts, which may hinder thee from Gods true service. The bird, when she will flie, shaketh her wings: Shake, and prepare thy self to flie higher then all the birds in the ayre, that after thy duty duly done in this earthly Temple, and Church, thou mayst flie up, and be received into the glorious Temple of GOD in Heaven, through Jesus Christ our Lord, to whom with the Father, and the Holy Ghost, be all glory, and honour,

AMEN.

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# AN HOMILY VVHEREin is declared, that Common Prayer, and Sacraments ought to be miniſtred in a tongue that is underſtood of the Hearers.

AMong the manifold exerciſes of GODS people (dear Chriſtians) there is none more neceſſary for all eſtates, and at all times, then is publique prayer, and the due uſe of Sacraments. For in the firſt, we begge at GODS hands all ſuch things, as otherwiſe we cannot obtain. And in the other he embraceth us, and offereth himſelfe to be embraced of us. Knowing therefore that theſe two exerciſes are ſo neceſſary for us, let us not thinke it unmeete to conſider, firſt what prayer is, and what a Sacrament is, and then how many ſorts of prayers there be, and how many Sacraments, ſo ſhall we the better underſtand how to uſe them aright. To know what they be, Saint Auguſtine teacheth us in his Booke entituled, Of the Spirit and the ſoule. He ſaith thus of prayer: Prayer is (ſaith he) the devotion of the minde, that is to ſay, the returning to GOD through a godly and humble affection, which affection is a certain willing and ſweet inclining of the minde it ſelfe towards GOD. And in the ſecond Booke againſt the adverſary of the Law and the Prophets, he calleth Sacraments holy ſigns: And writing to Bonifacius of the Baptiſme of Infants, he ſaith, If Sacraments had not a certaine ſimilitude of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all. And of this ſimilitude they doe for the moſt part receive the names of the ſame things they ſignifie. By theſe words of S. Auguſtine it appeareth that he alloweth the common deſcription of a Sacrament, which is, that it is a viſible ſigne of an inviſible grace, that is to ſay, that ſetteth out to the eyes, and other outward ſences, the inward working of Gods free mercy, and doth (as it were) ſeal in our hearts

*Auguſt.* de Spiritu & anima.

*Auguſt.* li. 2. contra adverſarios legis & proph.

*Auguſt.* ad Bonifacium.

the promiſes of GOD. And ſo was circumciſion a Sacrament, which preached unto the outward ſences the inward cutting away of the foreſkin of the heart, and ſealed and made ſure in the hearts of the circumciſed, the promiſe of GOD touching the promiſed ſeed that they looked for. Now let us ſee how many ſorts of prayers, and how many Sacraments there be. In the Scriptures we read of three ſorts of prayer, whereof two are private, and the third is common. The firſt is that which S. Paul ſpeaketh of in his Epiſtle to Timothy, ſaying, I will that men pray in every place, lifting up pure hands without wrath or ſtriving. And it is the devout lifting up of the mind to GOD without the uttering of the hearts griefe or deſire by open voyce. Of this prayer we have example in the firſt book of the Kings in Hannah the mother of Samuel, when in the heavineſſe of her heart ſhe prayed in the Temple, deſiring to be made fruitful. She prayed in her heart (ſaith the text) but there was no voyce heard. After this ſort muſt all Chriſtians pray, not once in a week, or once in a day only: but as S. Paul writeth to the Theſſalonians without ceaſing. And as S. James writeth, The continual prayer of a juſt man is of much force. The ſecond ſort of prayer is ſpoken of in the Goſpel of Matthew, where it is ſaid, When thou prayeſt, enter into thy ſecret cloſet, and when thou haſt ſhut the dooze to thee, pray unto thy Father in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee. Of this ſort of prayer there be ſundry examples in the Scriptures, but it ſhall ſuffice to rehearſe one, which is written in the Acts of the Apoſtles.

1 Tim. 2.

1 Kings 1.

1 Theſſ 5.
James 5.

Math. 6.

Cornelius, a devout man, a Captaine of the Italian Army, ſaith to Peter; That being in his houſe in prayer at the ninth hour, there appeared unto him one in a white garment, &c. This man prayed unto GOD in ſecret, and was rewarded openly. Theſe be the two private ſorts of prayer. The one mentall, that is to ſay, the devout lifting up of the minde to GOD: and the other vocall, that is to ſay, the ſecret uttering of the griefs, and the deſire of hearts with words, but yet in a ſecret cloſet, or ſome ſolitary place. The third ſort of prayer is publique or common. Of this prayer ſpeaketh our Saviour Chriſt, when he ſaith, If two of you ſhall agree upon earth upon any thing, whatſoever ye ſhall aſke, my Father which is in Heaven ſhall do it for you; for whereſoever two or three be gathered together in my Name, there am I in the middeſt of them. Although GOD hath promiſed to hear us when we pray privately, ſo it be done faithfully and devoutly (for he ſaith, Call upon me in the day of thy trouble, and I will hear thee. And Elias being but a mortal man, ſaith S. James, prayed, and Heaven was ſhut three years and ſix moneths: and again he prayed, and the heaven gave rain.) Yet by the Hiſtories of the Bible it appeareth, that publique and common prayer is moſt available before GOD, and therefore as much to be lamented, that it is no better eſteemed among us which profeſſe to be but one body in Chriſt. When the City of Ninive was threatned to be deſtroyed within forty days, the Prince and the people joyned themſelves together in publique prayer and faſting, and were preſerved. In the Prophet Joel,

Acts 10.

Math. 18.

Pſalm 50.
James 5.

Jonas 3.

136779



Joel, GOD commanded a fasting to be proclaimed, and the people to be gathered together, young and old, man and woman, and are taugh to say with one voyce: Spare us, O Lord, spare thy people, and let not thine inheritance be brought to confusion. When the Jews should have been destroyed all in one day throwp the malice of Haman, at the commandement of Hester they fasted, and prayed, and were preserved. When Holophernes besieged Bethulia, by the advice of Judith they fasted, and prayed, and were delivered. When Peter was in Prison, the congregation joyned themselves together in prayer, and Peter was wonderfully delivered. By these Histories it appeareth, that common or publique prayer is of great force to obtain mercy and deliverance at our Heavenly Fathers hand. Joel. 2. Hester 4. Iudith 8. Act. 12.

Therefore brethren, I beseech you, even for the tender mercies of God, let us no longer be negligent in this behalf: but as the people willng to receive at GODS hand such good things as by the Common-prayer of the Church are craved, let us joyn our selves together in the place of Common-prayer, and with one voice, and one heart, beg at our Heavenly Father all those things, which he knoweth to be necessary for us. I forbid you not private prayer, but I exhort you to esteeme Common-prayer as it is worthy. And before all things, be sure, that in all these three sorts of prayer, your minds be devoutly lifted up to GOD, else are your prayers to no purpose, and this saying shall be verified in you, This people honoureth me with their lips, but their hearts are far from me. Thus much for the three sorts of prayer, whereof we read in the Scriptures. Now with like, or rather more brevity, you shall heare how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time, and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signes, expresly commanded in the new Testament, whereunto is annexed the promise of free forgivenes of our sins, and of our holines, and joying in Christ, there be but two: namely Baptisme, and the Supper of the Lord. For although absolution hath the promise of forgivenes of sin, yet by the expres word of the new Testament, it hath not this promise annexed, and tyed to the visible sign, which is imposition of hands; For this visible signe (I mean laying on of hands) is not expresly commanded in the new Testament to be used in absolution, as the visible signes in Baptisme, and the Lords Supper are: and therefore absolution is no such Sacrament as Baptisme, and the Communion are. And though the ordering of Ministers hath his visible signe, and promise: yet it lacks the promise of remission of sinne, as all other Sacraments besides the two above-named do. Therefore neither it, nor any other Sacraments else, be such Sacraments as Baptism and the Communion are. But in general acception, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not onely to the other five, commonly of late yeers taken, & used for Eccles. 9. Mat. 15.

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ſupplying the number of the ſeven Sacraments: but alſo to divers, and ſundry other Ceremonies, as to oyl, waſhing of feet, and ſuch like, not meaning thereby to repute them as Sacraments, in the ſame ſignification that the two forenamed Sacraments are. And therefore S. Auguſtine weighing the true ſignification, and exact meaning of the word, writing to Januarius, and alſo in the third book of Chriſtian Doctrine, affirmeth that the Sacraments of the Chriſtians, as they are moſt excellent in ſignification, ſo are they moſt few in number, and in both places maketh mention expreſly of two, the Sacrament of Baptiſme, and the Supper of the Lord. And although there are retained by the order of the Church of England, beſides theſe two, certain other Rites, and Ceremonies about the inſtitution of Miniſters in the Church, Matrimony, confirmation of children, by examining them of their knowledge in the Articles of the Faith, and joyning thereto the prayers of the Church for them, and likewiſe for the viſitation of the ſick: yet no man ought to take theſe for Sacraments, in ſuch ſignification, & meaning, as the Sacrament of Baptiſme, and the Lords Supper are: but either for godly ſtates of life, neceſſary in Chriſts Church, and therefore worthy to be ſet forth by publique action, and ſolemnity by the Miniſtery of the Church, or elſe judged to be ſuch ordinances as may make for the inſtruction, comfort, and edification of Chriſts Church.

Dionyſius, Bernard. de cœna Domini, & alibi, paſſim.

Now underſtanding ſufficiently what prayer is, and what a Sacrament is alſo, and how many ſorts of prayer there be, and how many Sacraments of our Saviour Chriſts inſtitution: let us ſee whether the Scriptures, and examples of the Primitive Church will allow any vocal prayer, that is, when the mouth uttereth the petitions with voyce, or any manner of Sacrament, or other publique or common rite or action, pertaining to the profit and edifying of the unlearned, to be miniſtred in a tongue unknown, or not underſtood of the Miniſter or people: yea, and whether any perſon may privately uſe any vocal prayer, in a language that he himſelf underſtandeth not. To this queſtion we muſt anſwer, No. And firſt of Common prayer and adminiſtration of Sacraments; Although reaſon, if it might rule, would ſoon perſwade us to have our Common-prayer, and adminiſtration of the Sacraments, in a known tongue, both for that to pray commonly, is for a multitude to aſk one and the ſelf thing with one voyce, and one conſent of minde, and to adminiſter a Sacrament, is by the outward word and element, to preach to the receiver the inward and inviſible grace of GOD, and alſo for that both theſe exerciſes were firſt inſtituted, and are ſtill continued, to the end that the congregation of Chriſt might from time to time be put in remembrance of their unity in Chriſt, and that as members all of one body, they ought both in prayers and otherwiſe to ſeek and deſire one anothers commodity, and not their own without others: Yet ſhall we not need to flee to reaſons and proſes in this matter, ſith we have both the plaine and manifeſt words of the Scripture, and alſo the conſent of the moſt learned and antient writers, to commend the prayers of the congregation in a known tongue. Firſt, Paul to the Corin-

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136779



thians saith: Let all things be done to edifying. Which cannot be, unless Common-prayers, and administration of the Sacraments be in a tongue knowne to the people. For where the prayers spoken by the Minister, and the words in the administration of the Sacraments, be not understood of them that be present, they cannot thereby be edified. For as when the Trumpet that is blown in the field giveth an uncertain sound, no man is thereby stirred up to prepare himselfe to the fight: And as when an instrument of musicke maketh no distinct sound, no man can tell what is piped: Even so, when prayers or administration of the Sacraments shall be in a tongue unknown to the hearers, which of them shall be thereby stirred up to lift up his mind to GOD, and to begge with the Minister at GODS hand, those things which in the words of his prayers the Minister asketh? or who shall in the ministration of the Sacraments understand what invisible grace is to be craved of the hearer, to be wrought in the inward man? Truely no man at all. For (saith S. Paul) he that speaketh in a tongue unknown, shall be to the hearer an aliant, which in a Christian Congregation is a great absurdity. 1 Cor. 14.

For we are not strangers one to another, but we are the Citizens of the Saints, and of the houshold of GOD, yea, and members of one body. And therefore whiles our Minister is in rehearsing the prayer that is made in the name of us all, we must give diligent eares to the words spoken by him, and in heart beg at GODS hands those things that he beggeth in words. And to signifie that we do so, we say AMEN, at the end of the prayer that he maketh in the name of us all. And this thing can we not doe for edification, unless wee understand what is spoken. Therefore it is required of necessity, that the Common-prayer be had in a tongue that the hearers do understand. If ever it had been tolerable to use strange tongues in the Congregations, the same might have been in the time of Paul, and the other Apostles, when they were miraculously endued with gift of tongues. For it might then have perswaded some to imbrace the Gospel, when they had heard men that were Hebrews borne, and unlearned, speake the Greeke, the Latine, and other Languages. But Paul thought it not tolerable then: And shall we use it now, when no man commeth by that knowledge of tongues, otherwise then by diligent and earnest study? GOD forbid. For we should by that means bring all our Church exercises to frivolous superstition, and make them altogether unfruitful. Luke writeth, that when Peter and John were discharged by the Princes, and high Priests of Hierusalem, they came to their fellows, and told them all that the Princes of the Priests and Elders had spoken to them. Which when they heard, they lifted up their voyce together to GOD with one assent, and said, Lord, thou art he that hast made heaven, and earth, the Sea and all things that are in them, &c. Thus could they not have done, if they had prayed in a strange tongue, that they had not understood. And no doubt of it, they did not all speake with several voyces: but some one of them spake in the name of them all, and the rest giving diligent ear to his words consented Ephe. 2. 1 Cor. 10. & 12. Act. 4.

ted thereunto, and therefore it is ſaid, that they lifted up their voyce together. S. Luke ſaith not, their voyces, as many: but their voyce, as one. That one voyce therefore was in ſuch language as they all underſtood, otherwiſe they could not have lifted it up with the conſent of their hearts. For no man can give conſent of the thing that he knoweth not. As touching the times before the comming of Chriſt, there was never man yet that would affirme, that either the people of GOD, or other, had their prayers or adminiſtrations of the Sacraments, or ſacrifices, in a tongue that they themſelves underſtood not. As for the time ſince Chriſt till that uſurped power of Rome began to ſpread it ſelfe, and to inforce all the Nations of Europe to have the Romiſh language in admiration, it appeareth by the conſent of the moſt ancient, and learned Writers that there was no ſtrange or unknown tongue uſed in the Congregation of Chriſtians.

*Juſtin. apol. 2.* Juſtinus Martyr, who lived about 160. years after Chriſt, ſaith thus of the adminiſtration of the Lords Supper in his time: Upon the Sunday, aſſemblies are made both of them that dwell in Cities, and of them that dwell in the Country alſo. Among whom as much as may be, the writings of the Apoſtles and Prophets are read. Afterwards when the Reader doth ceaſe, the chiefe Miniſter maketh an exhortation, exhorting them to follow honeſt things. After this we riſe altogether, and offer prayers, which being ended (as we have ſaid) Bread, and Wine, and water are brought forth: Then the head Miniſter offereth prayers and thankſgiving with all his power, and the people anſwer Amen. Theſe words with their circumſtances being duely conſidered, doe declare plainly, that not only the Scriptures were read in a knowne tongue: but alſo that prayer was made in the ſame in the Congregations of Juſtines time. Baſilius Magnus, and Joannes Chryſoſtomus did in their time preſcribe publique orders of publique adminiſtration, which they call Liturgies, and in them they appointed the people to anſwer to the prayers of the Miniſter, ſometime, Amen, ſometime, Lord have mercy upon us, ſometime And with thy Spirit, and We have our hearts lifted up unto the Lord, &c. which anſwers the people could not have made in due time, if the prayers had not been in a tongue that they underſtood. The ſame Baſil writing to the Clergie of Neocæſarea, ſaith thus of his uſage in Common-prayers, appointing one to begin the ſong, the reſt follow: And ſo with diders ſongs and prayers, paſſing over the night, at the dawning of the day, altogether (even as it were with one mouth and one heart) they ſing unto the Lord a ſong of Confeſſion, every man framing unto himſelfe meete words of repentance. In another place he ſaith, If the Sea be faire, how is not the aſſembly of the Congregation much more faire, in which a joyned ſound of men, women and children (as it were of the waves beating on the ſhore) is ſent forth in our prayers unto our GOD? Mark his words: A joyned ſound (ſaith he) of men, women and children. Which cannot be, unleſſe they all underſtand the tongue wherein the prayer is ſaid. And Chryſoſtome upon the words of Paul ſaith, So ſoon as the people heare theſe words, World without end, they all do forthwith anſwer AMEN.

*Epiſt. 63.*

*Baſil. Rom. 4.*

*1 Cor. 14.*

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136779



This could they not doe, unleſſe they underſtood the word ſpoken by the Prieſt. Dionyſius ſaith, that Hymnes were ſaid of the whole multitude of people in the adminiſtration of the Communion. Cyprian ſaith, The Prieſt doth prepare the minds of the brethren, with a preface before the prayer, ſaying, Lift up your hearts: That whiles the people doth anſwer, We have our hearts lifted up to the Lord, they be admoniſhed that they ought to think on none other thing then the Lord. Saint Ambroſe writing upon the words of Saint Paul ſaith, This is it that he ſaith, Becauſe he which ſpeaketh in an unknown tongue, ſpeaketh to GOD, for he knoweth all things: but men know not, and therefore there is no profit of this thing. And again upon theſe words: If thou bleſſe, or give thanks with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? This is (ſaith Ambroſe) if thou ſpeak the praiſe of GOD in a tongue unknown to the hearers. For the unlearned hearing that which he underſtandeth not, knoweth not the end of the prayer, and anſwereth not Amen: which word is as much to ſay, as truth, that the bleſſing or thankſgiving may be confirmed. For the confirmation of the prayer is fulfilled by them that doe anſwer, Amen, that all things ſpoken might be confirmed in the minds of the hearers through the teſtimony of the truth. And after many weighty words, to the ſame end he ſaith: The concluſion is this, that nothing ſhould be done in the Church in vain, and that this thing ought chiefly to be laboured for, that the unlearned alſo might take profit, leſt any part of the body ſhould be dark through ignorance. And leſt any man ſhould think all this to be meant of preaching and not of prayer, he taketh occaſion of theſe words of Saint Paul (If there be not an interpreter, let him keep ſilence in the Church) to ſay, as followeth: Let him pray ſecretly, or ſpeake to GOD, who heareth all things that be done: For in the Church muſt he ſpeake that may profit all perſons. St. Hierome writing upon theſe words of S. Paul, How ſhall he that ſupplieth the place of the unlearned, &c. ſaith, It is the Lay man whom Paul underſtandeth here to be in the place of the ignorant man, which hath no Eccleſiaſtical office: How ſhall he anſwer, Amen, to the prayer of that he underſtandeth not? And a little after, upon the words of S. Paul, For if I ſhould pray in a tongue, &c. he ſaith thus: This is Pauls meaning: If any man ſpeak in a ſtrange and unknown tongue, his minde is made unfruitfull, not to himſelfe, but to the hearer: For whatſoever is ſpoken he knoweth it not. Saint Auguſtine writing upon the cxiii. Pſalme ſaith: What this ſhould be, we ought to underſtand, that we may ſing with reaſon of man, and not with chattering of birds. For Owles, Popinjaes, Ravens, Pies and other ſuch like birds, are taught by men to prate they know not what: but to ſing with underſtanding, is given by Gods holy will to the nature of man. Again, the ſame Auguſtine ſaith, There needeth no ſpeech when we pray, ſaving perhaps as the Prieſts do, for to declare their meaning, not that GOD, but that men may heare them. And ſo being put in remembrance by conſenting with the Prieſt they may hang upon GOD.

Dionyſ. Cyp. ſer. 6 de oratione dom.

1 Cor. 14.

1 Cor. 14.

Pſalme 18

De magis &c.

Thus

Thus are we taught both by the Scripture, and ancient Doctours, that in the administration of Common-Prayer and Sacraments, no tongue unknowne to the hearers ought to be used. So that for the satisfying of a Christian mans conscience, we need to spend no more time in this matter. But yet to stop the mouthes of the adversaries, which stay themselves much upon general decrees, it shall be good to add to these testimonies of Scriptures, and Doctours, one Constitution made by Novel.constit. 123. Justinian the Emperour, who lived five hundred twenty and seven years after Christ, and was Emperour of Rome. The Constitution is this; We command that all Bishops and Priests, doe celebrate the holy oblation, and the prayers used in holy Baptisme, not speaking low, but with a clear or loud voyce, which may be heard of the people, that thereby the minde of the hearers may be stirred up with great devotion, in uttering the prayers of the Lord GOD: for so the holy Apostle teacheth in his first Epistle to the Corinthians, saying, Truely, if thou onely blesse or give thanks in spirit, how doth he that occupieth the place of the unlearned, say Amen at thy giving thanks unto GOD, for he understandeth not what thou sayest? Thou verily givest thanks well, but the other is not edified. And againe in the Epistle to the Romans, he saith, With the heart a man believeth unto righteousnesse, and with the mouth confession is made unto salvation. Therefore for these causes it is convenient, that among other prayers, those things also which are spoken in the holy oblation, be uttered and spoken of the most religious Bishops and Priests, unto our Lord Jesus Christ our GOD, with the Father and the Holy Ghost, with a loud voyce. And let the most religious Priests know this, that if they neglect any of these things that they shall give an account for them in the dreadful judgement of the great God, and our Saviour Jesus Christ. Neither will we, when we know it, rest, and leave it unrevenged.

This Emperour (as Sabellicus writeth) favoured the Bishop of Rome, and yet we see how plain a decree he maketh for praying, and administring of Sacraments in a knowne tongue, that the devotion of the hearers might be stirred up by knowledge: contrary to the judgement of them that would have ignorance to make devotion. He maketh it also a matter of damnation, to doe these things in a tongue that the hearers understand not. Let us therefore conclude with GOD, and all good mens assent, that no Common prayer or Sacraments ought to be ministred in a tongue that is not understood of the hearers. Now a word or two of private prayer in an unknowne tongue. We took in hand where we began to speak of this matter, not onely to prove that no Common prayer or administration of Sacraments ought to be in a tongue unknown to the hearers: but also, that no person ought to pray privately in that tongue that he himselfe understandeth not. Which thing shall not be hard to prove, if we forget not what prayer is. For if prayer be that devotion of the minde, which enforceth the heart to lift up it self to GOD: how should it be said, that that person prayeth, that understandeth not the words that his tongue speaketh in prayer? Yea, how can it be said

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136779



that he ſpeaketh? for to ſpeak, is by voyce to utter the thought of the minde. And the voyce that a man uttereth in ſpeaking, is nothing elſe but the meſſenger of the minde, to bring abroad the knowledge of that which otherwiſe lieth ſecret in the heart, and cannot be known according to that which Saint Paul writeth: What man (ſaith he) knoweth the things that appertain to a man, ſaving only the ſpirit of man which is in man? He therefore that doth not underſtand the voyces that his tongue doth utter, cannot properly be ſaid to ſpeak, but rather to counterfeit, as Parots and ſuch other birds uſe to counterfeit mens voyces. No man therefore that feareth to provoke the wrath of GOD againſt himſelfe, will be ſo bold to ſpeak of GOD unadviſedly, without regard of reverent underſtanding, in his preſence, but he will prepare his heart before he preſume to ſpeak unto GOD. And therefore in our Common-prayer the Miniſter doth oftentimes ſay, Let us pray: meaning thereby to admoniſh the people that they ſhould prepare their eares to hear what he ſhould crave at GODS hand, and their hearts to conſent to the ſame, and their tongues to ſay Amen, at the end thereof. On this ſort did the Prophet David prepare his heart when he ſaid, My heart is ready (O GOD) my heart is ready, I will ſing, and declare a Pſalm. The Jews alſo, when in the time of Judith they did with all their heart pray GOD to viſit his people of Iſrael, had ſo prepared their hearts before they began to pray. After this ſort had Manaſſes prepared his heart before he prayed, and ſaid, And now (O Lord) do I bow the knees of my heart, asking of thee part of thy merciful kindneſs. When the heart is thus prepared, the voyce uttered from the heart, is harmonious in the eares of GOD: Otherwiſe he regardeth it not, to accept it. But for as much as the perſon that ſo bableth his words without ſence in the preſence of GOD, ſheweth himſelf not to regard the majeſty of him that he ſpeaketh to: He taketh him as a contemner of his Almighty Majeſty, and giveth him his reward among Hypocrites, which make an outward ſhew of holineſs: but their hearts are full of abominable thoughts, even in the time of their prayers. For it is the heart that the Lord looketh upon, as it is written in the Hiſtory of Kings. If we therefore will that our prayers be not abominable before GOD, let us ſo prepare our hearts before we pray, and ſo underſtand the things that we ask when we pray, that both our hearts and voyces may together ſound in the eares of GODS Majeſty, and then we ſhall not fail to receive at his hand the things that we ask, as good men which have been before us did, and ſo have from time to time received that which for their ſouls health they did at any time deſire. Saint Auguſtine ſeemeth to bear in this matter: For thus he ſaith of them, which being brought up in Grammar and Rhetorick, are converted to Chriſt, and ſo muſt be inſtructed in Chriſtian Religion: Let them know alſo (ſaith he) that it is not the voyce, but the affection of the mind that cometh to the eares of GOD. And ſo ſhall it come to paſs, that if haply they ſhall mark that ſome Biſhops or Miniſters in the Church do call upon GOD, either with barbarous words, or with words diſordered, or that they under-

1 Cor. 2.

Pſal. 57.

2 Par. 3.

1 Reg. 16.

De catechizandis rudibus.

ſtand not, or doe diſorderly divide the words that they pronounce, they ſhall not laugh them to ſcorne. Hitherto he ſeemeth to bear with praying in an unknown tongue, but in the next ſentence he openeth his minde thus: Not for that theſe things ought not to be amended, that the people may ſay Amen to that which they do plainly underſtand: But yet theſe godly things muſt be born withal of theſe Catechiſts or inſtructors of the faith, that they may learne, that as in the common place where matters are pleaded, the goodneſs of an oration conſiſteth in ſound; ſo in the Church it conſiſteth in devotion. So that he alloweth not the praying in a tongue not underſtood of him that prayeth: But he inſtructeth the skilful Orator, to bear with the rude tongue of the devout ſimple Miniſter. To conclude, if the lack of underſtanding the words that are ſpoken in the Congregation, do make them unfruitful to the hearers, how ſhould not the ſame make the words read, unfruitful to the reader? The merciful goodneſs of God grant us his grace to call upon him as we ought to do, to his glory and our endleſſe felicity, which we ſhall do, if we humble our ſelves in his ſight, and in all our prayers both common and private, have our minds fully fixed upon him. For the prayer of them that humble themſelves, ſhall peirce through the clouds, and till it draw nigh unto GOD, it will not be anſwered, and till the moſt High do regard it, it will not depart. And the Lord will not be ſlack, but he will deliver the juſt and execute judgement. To him therefore be all honour and glory for ever and ever,

*Eccleſ. 35.*

AMEN.

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# AN INFORMATION FOR them which take offence at certain places of the Holy Scripture.

## *The first Chapter.*

THE great utility, and profit that Christian men and women may take (if they will) by hearing, and reading the holy Scriptures (dearly beloved) no heart can sufficiently conceive, much-less is my tongue able with words to express. Wherefore Satan our enemy, seeing the Scriptures to be the very mean, and right way to bring the people to the true knowledge of GOD, and that Christian Religion is greatly furthered by diligent hearing, and reading of them, he alls perceiving what an hinderance, and let they be to him and his kingdom, doth what he can to drive the reading of them out of GODS Church. And for that end he hath always stirred up, in one place or other, cruel tyrants, sharp persecutors, and extream enemies unto GOD, and his infallible truth, to pull with violence the holy Bibles out of the peoples hands, and hath most spitefully destroyed, and consumed the same to ashes in the fire, pretending most untruly, that the much hearing and reading of GODS word, is an occasion of heresie, and carnal liberty, and the overthrow of all good order in all well ordered Common-weales. If to know GOD aright, be an occasion of evil, then we must needs grant, that the hearing, and reading of the holy Sciptures, is the cause of heresie, carnal liberty, and the subversion of all good orders. But the knowledge of GOD, and of our selves, is so far from being an occasion of evil, that it is the readiest, yea the only mean to bridle carnal liberty, and to kill all our fleshly affections. And the ordinary way to attain this knowledge, is with diligence to heare, and read the holy Scriptures. For the whole Scriptures (saith Saint Paul) were given by the inspiration of GOD. And shall 2 Tim. 3.

we Christian men thinke to learn the knowledge of God, and of our selves, in any earthly mans worke or writing, sooner or better then in the holy Scriptures, written by the inspiration of the Holy Ghost? The Scriptures were not brought unto us by the will of man: but holy men
2 P. 1. of God (as witnesseth Saint Peter) spake as they were moved by the holy Spirit of God. The Holy Ghost is the Schoolmaster of truth, which leadeth his Scholars (as our Saviour Christ saith of him) into all truth. And who so is not led, and taught by his Schoole-master,
Iohn 16. cannot but fall into deep errour, how goodly soever his presence is, what knowledge, and learning soever he hath of all other works, and writings, or how fair soever a shew or face of truth he hath in the estimation and judgement of the world. If some man will say, I would have a true pattern, and a perfect description of an upright life, approved in the sight of GOD: can we find (think ye) any better or any such again, as Christ Jesus is, and his doctrine? whose vertuous conversation, and godly life, the Scripture so lively painteth, and setteth forth before our eyes, that we beholding that pattern, might shape, and frame our lives as nigh as may be, agreeable to the perfection of the same. Follow you me
1 Cor. 11. (saith Saint Paul) as I follow Christ. And Saint John in his Epi-
1 Joh. 2. stle saith, who so abideth in Christ, must walk even so as he hath walked before him. And where shall we learn the order of Christs life, but in the Scripture? Another would have a medicine to heal all diseases, and maladies of the mind. Can this be found or gotten otherwhere then out of GODS own book, his sacred Scriptures? Christ taught so much when he said to the obstinate Jews, Search the Scriptures, for in them
Iohn 5. ye thinke to have eternal life. If the Scriptures contain in them everlasting life, it must needs follow, that they have also present remedy against all that is an hinderance, and let unto eternal life. If we desire the knowledge of heavenly wisedom: why had we rather learne the
Iam. 1. same of man, then of God himself, who (as Saint James saith) is the giver of wisedom? Yea, why will we not learn it at Christs own
Math. 28. mouth, who promising to be present with his Church till the worlds end, doth performe his promise, in that he is not onely with us by his grace, and tender pity: but also in this, that he speaketh presently unto us in the holy Scriptures, to the great, and endless comfort of all them that have any feeling of God at all in them? Yea, he speaketh now in the Scriptures more profitably to us, then he did by the word of mouth to the carnal Jews, when he lived with them here upon earth; For they (I mean the Jews) could neither hear nor see those things which we may now both hear and see, if we will bring with us those eares and eys that Christ is heard and seen with, that is diligence to hear and read his holy Scriptures, and true faith to beleeve his most comfortable promises. If one could shew but the print of Christs foot, a great number I think would fall down, and worship it: But to the holy Scriptures, where we may see dayly (if we will) I will not say the print of his feet only, but the whole shape, and lively Image of him, alas we give little reverence, or none at all.

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If any could let us see Christs coat, a sort of us would make hard shift, except we might come nigh to gaze upon it, yea, and kiss it too: And yet all the clothes that ever he did wear, can nothing so truely nor so lively expresse him unto us, as do the Scriptures. Christs Images made in wood, stone, or metal, some men for the love they bear to Christ, do garnish, and beautifie the same with pearl, gold, and precious stone: And should we not (good brethren) much rather embrace, and reverence Gods holy Books, the sacred Bible, which do represent Christ unto us, more truly then can any Image? The Image can but expresse the form, or shape of his body, if it can do so much: But the Scriptures do in such sort set forth Christ, that we may see both God and man: we may see him (I say) speaking unto us, healing our infirmities, dying for our sins, rising from death for our justification. And to be short, we may in the Scriptures so perfectly see whole Christ with the eye of faith, as we lacking faith, could not with these bodily eyes see him, though he stood now present here before us. Let every man, woman, and childe therefore with all their hearts thirst and desire Gods holy Scriptures, love them, embrace them, have their delight and pleasure in hearing, and reading them, so as at length we may be transformed, and changed into them. For the holy Scriptures are Gods treasure-house, wherein are found all things needful for us to see, to hear, to learn, and to beleeve necessary for the attayning of eternal life.

Thus much is spoken, only to give you a taste of some of the commodities which ye may take by hearing, and reading the holy Scriptures. For as I said in the beginning, no tongue is able to declare, and utter all. And although it is more clear then the noon-day, that to be ignorant of Scriptures, is the cause of errour, as Christ saith to the Sadduces, Ye erre, not knowing the Scriptures, and that errour doth hold back, and pluck men away from the knowledge of God. And as St. Jerome saith, not to know the Scriptures, is to be ignorant of Christ. Yet this notwithstanding, some there be that think it not meet for all sorts of men to read the Scriptures, because they are, as they think, in sundry places stumbling-blocks to the unlearned. First, for that the phrase of the Scripture is sometime so simple, grosse, and plaine, that it offendeth the fine and delicate wits of some Courtiers. Furthermore, for that the Scripture also reporteth, even of them that have their commendation to be the Children of God, that they did divers acts, whereof some are contrary to the Law of nature, some repugnant to the Law written, and other-some seem to fight manifestly against publique honesty. All which things (say they) are unto the simple an occasion of great offence, and cause many to think evil of the Scriptures, and to discredit their authority. Some are offended at the hearing and reading of the diversity of the rites, and ceremonies of the sacrifices, and oblations of the Law. And some worldly-witted men think it a great decay to the quiet and prudent governing of their Common-weales, to give ear to the simple, and plain rules, and precepts of our Saviour Christ in his Gospel, as being offended that a man should be ready to turn his right eare,

Matth. 22.

to him that ſtruck him on the left: and to him which would take away his coate, to offer him alſo his cloake, and ſuch other ſayings of perfection in Chriſts meaning. For carnal reaſon, being always an enemy to GOD, and not perceiving the things of GODS Spirit, doth abhor ſuch precepts, which yet rightly underſtood infringeth no judicial policies, nor Chriſtian mens governments. And ſome there be, which hearing the Scriptures to bid us to live without carefulneſſe, without ſtudy or fore-caſting, do deride the ſimplicitie of them. Therefore to remove, and put away occaſions of offence ſo much as may be, I will anſwer orderly to theſe obiections. Firſt, I ſhall rehearſe ſome of thoſe places that men are offended at, for the ſimplicity and groſſneſſe of ſpeech, and will ſhew the meaning of them. In the Booke of Deutronomy it is written, that Almighty GOD made a Law, if a man died without iſſue, his brother or next kinſman ſhould marry his widow, and the childe that was firſt born between them, ſhould be called his childe that was dead, that the dead mans name might not be put out in Iſrael: And if the brother or next kinſman would not marry the widow, then ſhe before the Magiſtrate of the City ſhould pull off his ſhoo, and ſpet in his face, ſaying, So be it done to that man that will not build his brothers houſe. Here (dearely beloved) the pulling off his ſhoo, and ſpetting in his face, were ceremonies to ſignifie unto all the people of that City, that the woman was not now in fault, that GODS Law in that point was broken, but the whole ſhame and blame thereof did now redound to that man, which openly before the Magiſtrates refuſed to marry her. And it was not a reproach to him alone, but to all his poſterity alſo: For they were called ever after, The houſe of him whoſe ſhoo is pulled off. Another place out of the Pſalmes; I will break (ſaith David) the horns of the ungodly, and the horns of the righteous ſhall be exalted. By an horn in the Scripture is underſtood power, might, ſtrength; and ſometime rule and government. The Prophet then ſaying, I will break the hornes of the ungodly, meaneth, that all the power, ſtrength and might of GODS enemy, ſhall not only be weakened, and made feeble, but ſhall at length alſo be clean broken and deſtroyed, though for a time, for the better trial of his people, GOD ſuffereth the enemies to prevaile and have the upper hand. In the 132. Pſalme it is ſaid, I will make Davids horn to flouriſh. Here Davids horn ſignifieth his kingdome. Almighty GOD therefore by this manner of ſpeaking promiſeth to give David victory over all his enemies, and to ſtabliſh him in his kingdom ſpite of all his enemies. And in the threeſcore Pſalme it is written, Moab is my waſhpot, and over Edom will I caſt my ſhoo, &c. In that place the Prophet ſheweth how graciouſly GOD had dealt with his people the children of Iſrael, giving them great victories upon their enemies on every ſide, for the Moabites and Idumeans, being two great Nations, proud people, ſtout and mighty, GOD brought them under, and made them ſervants to the Iſraelites, ſervants I ſay, to ſtoop downe, to pull off their ſhooes, and waſh their feet. Then Moab is my waſhpot, and over Edom will I caſt my ſhoo, is, as if he had ſaid, The Moabites,

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136779



and the Idumeans for all their stoutnes against us in the wildernes, are now made our subjects our servants yea underlings to pull off our shooes, and wash our feet. Now I pray you, what uncomly manner of speech is this, so used in common phrase among the Hebrews? It is a shame that Christian men should be so light-headed, to toy as Ruffians do, with such manner of speeches uttered in good grave signification by the Holy Ghost. More reasonable it were for vaine men to learn to reverence the form of GODS word, then to sport at them to their damnation. Some againe are offended to heare that the godly Fathers had many wives and concubines, although after the phrase of the Scripture, a concubine is an honest name; for every concubine is a lawful wife, but every wife is not a concubine. And that ye may the better understand this to be true, ye shall note that it was permitted to the Fathers of the old Testament, to have at one time moe wives then one, for what purpose ye shall afterwards hear. Of which wives some were free-women born, some were bond-women and servants. She that was free-born had a prerogative above those that were servants, and bond-women. The free-born woman was by marriage made the ruler of the house under her husband, and is called the Mother of the household, the Mistris or the Dame of the house, after our manner of speaking, and had by her marriage an interest, a right and an ownership of his goods unto whom she was married. Other servants and bond-women were given by the owners of them, as the manner was then, I will not say alwayes, but for the most part, unto their daughters at the day of their marriage, to be handmaidens unto them. After such a sort did Pharoah King of Egypt give unto Sara, Abrahams wife, Agar the Egyptian to be her maid. So did Laban give unto his daughter Lea, at the day of her marriage, Zilpha to be her handmaid. And to his other daughter Rachel, he gave another bondmaid, named Bilha. And the wives that were the owners of their handmaidens, gave them in marriage to their husbands, upon divers occasions. Sara gave her maid Agar in marriage to Abraham. Lea gave in like manner her maid Zilpha to her husband Jacob. So did Rachel his other wife give him Bilha her maid, saying unto him, Go in unto her, and she shall bear upon my knees: which is, as if she had said, Take her to wife, and the children that she shall bear, will I take upon my lap, and make of them as they were mine own. These handmaidens or bond-women, although by marriage they were made wives, yet they had not this prerogative to rule in the house, but were still underlings, and in such subjection to their masters, and were never called mothers of the household, mistresses or dames of the house, but are called sometimes wives, sometimes concubines. The plurality of wives was by a special prerogative suffered to the Fathers of the old Testament, not for satisfying their carnall and fleshly lusts, but to have many children, because every one of them hoped and begged ofttimes of GOD in their prayers, that that blessed Seed which GOD promised should come into the world to breake the Serpents head, might come and be born of his stock, and kindred.

Now

Now of those which take occasion of carnality, and evil life, by hearing and reading in Gods Book, what God had suffered, even in those men whose commendation is prayſed in the Scripture: As that Noah, whom S. Peter calleth the eighth preacher of righteouſneſs, was ſo drunk with wine, that in his ſleep he uncovered his own privities. The juſt man Lot was in like manner drunken, and in his drunkenneſs lay with his own daughters, contrary to the law of nature. Abraham, whoſe faith was ſo great, that for the ſame he deſerved to be called of GODS own mouth a father of many Nations, the Father of all believers, beſides with Sara his wife, had alſo carnal company with Hagar Saras handmaid. The Patriarch Jacob had to his wives two ſiſters at one time. The Prophet David, and King Salomon his ſon had many wives, and Concubines, &c. which things we ſee plainly to be forbidden us by the Law of GOD, and are now repugnant to all publique honeſty. Theſe, and ſuch like in Gods Book (good people) are not written that we ſhould or may do the like, following their examples, or that we ought to think that GOD did allow every of theſe things in thoſe men: But we ought rather to believe, and to judge that Noah in his drunkenneſs offended God highly. Lot lying with his daughters, committed horrible inceſt. We ought then to learn by them this profitable leſſon, that if ſo godly men as they were, which otherwiſe felt inwardly GODS holy Spirit inflaming their hearts with the fear, and love of GOD, could not by their own ſtrength keep themſelves from committing horrible ſin, but did ſo grievouſly fall, that without Gods great mercy they had periſhed everlaſtingly: How much more ought we then, miſerable wretches, which have no feeling of God within us at at all, continually to fear, not only that we may fall as they did, but alſo be overcome, and drowned in ſin, which they were not? And ſo by conſidering their fall take the better occaſion to acknowledge our own infirmity, and weakneſs, and therefore more earneſtly to call unto Almighty God with hearty prayer inceſſantly for his grace to ſtrengthen us, and to defend us from all evil. And though through infirmity we chance at any time to fall, yet we may by hearty repentance, and true faith, ſpeedily riſe again, and not ſleep, and continue in ſin, as the wicked doth.

2 Pet. 2.

Geneſis 9.
Geneſis 19.
Geneſis 17.
Romans 4.

Geneſis 29.

Thus good people, ſhould we underſtand ſuch matters expreſſed in the divine Scriptures, that this holy Table of GODS word be not turned to us to be a ſnare, a trap, and a ſtumbling-ſtone, to take hurt by the abuſe of our underſtanding: But let us eſteem them in a reverent humility, that we may finde our neceſſary food therein, to ſtrengthen us, to comfort us, to inſtruct us (as GOD of his great mercy hath appointed them) in all neceſſary works, ſo that we may be perfect before him in the whole courſe of our life: which he grant us, who hath redeemed us, our Lord and Saviour Jeſus Chriſt: to whom with the Father, and the Holy Ghoſt, be all honour, and glory, for evermore, Amen.

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# The second part of the Information for them *which take offence at certain places of the holy Scripture.*

YE have heard (good people) in the Homily last read unto you, the great commodity of holy Scriptures: yet have heard how ignorant men, voyd of godly understanding, seek quarrels to discredit them: Some of their reasons have ye heard answered. Now we will proceed, and speak of such politique wise men which be offended, for that Christs precepts should seem to destroy all order in gouernance, as they do alledge for example, such as these be; If any man strike thee on the right cheek, turn the other unto him also. If any man will contend to take thy coate from thee, let him have cloak and all. Let not thy left hand know what thy right hand doth. If thine eye, thine hand, or thy foot offend thee, pull out thine eye, cut off thine hand, or thy foot, & cast it from thee. If thine enemy (saith S. Paul) be an hungred, give him meat, if he be thirsty give him drink: so doing, thou shalt heap hot burning coales upon his head. These sentences (good people) unto a natural man seem meer absurdities, contrary to all reason. For a natural man (as S. Paul saith) understandeth not the things that belong to GOD, neither can he, so long as old Adam dwelleth in him. Christ therefore meaneth that he would have his faithful servant so far from vengeance, and resisting wrong, that he would rather have him ready to suffer another wrong, then by resisting to break charity, and to be out of patience. He would have our good deeds so far from all carnal respects, that he would not have our nighest friends know of our weldoing to win vain-glory. And though our friends, and kinsfolks be as dear as our right eyes and our right hands: yet if they would pluck us from GOD, we ought to renounce them, and forsake them.

*Matth. 5.* *Matth. 18.* *Romans 12.* *1 Cor. 2.*

Thus if ye will be profitable hearers, and readers of the holy Scriptures, ye must first deny your selves, and keep under your carnal sences, taken by the outward words, and search the inward meaning: reason must give place to GODS holy Spirit, you must submit your worldly wisdome and judgement, unto his divine wisedom and judgment. Consider that the Scripture, in what strange forme soever it be pronounced, is the word of the living GOD. Let that alwaies come to your remembrance, which is so oft repeated of the Prophet Esaias: The mouth of the Lord (saith he) hath spoken it; and Almighty and everlasting GOD, who with his only Word created Heaven and Earth, hath decreed it; the Lord of Hosts, whose wayes are in the Seas, whose paths are in the deep waters, that LORD, and GOD, by whose word all things

things in Heaven, and in Earth, are created, governed, and preserved, hath so provided it. The GOD of GODS, and Lord of Lords, yea GOD that is GOD alone, incomprehensible, Almighty, and everlasting, he hath spoken it, it is his Word. It cannot therefore be but truth, which proceedeth from the GOD of all truth: it cannot be but wisely and prudently commanded, what Almighty GOD hath devised, how vainely soever, through want of grace, we miserable wretches do imagine and judge of his most holy Word. The Prophet David, describing an Psal. 1. happy man, saith: Blessed is the man that hath not walked after the counsel of the ungodly, nor stood in the way of sinners, nor sit in the seate of the scorneful. There are three sorts of people, whose company the Prophet would have him to flee, and avoid, which shall be an happy man, and partaker of GODS blessing. First, he may not walk after the counsel of the ungodly. Secondly, he may not stand in the way of sinners. Thirdly, he must not sit in the seate of the scornful. By these three sorts of people, ungodly men, sinners, and scorners, all impiety is signified, and fully expressed. By the ungodly, he understandeth those which have no regard of Almighty God, being void of all fayth, whose hearts and minds are so set upon the world, that they study only how to accomplish their worldly practises, their carnal imaginations, their filthy lust and desire, without any fear of GOD. The second sort he calleth sinners, not such as do fall through ignorance, or of frailenes, for Prov. 24. then who should be found free? What man ever lived upon Earth (Christ onely excepted) but he hath sinned? The just man falleth seven times, and riseth again. Though the godly do fall, yet they walk not on purpose ly in sin, they stand not still to continue and tarry in sin, they sit not down like careless men, without all fear of GODS just punishment for sinne: but defying sinne, through GODS great Grace, and infinite mercy, they rise againe, and fight against sinne. The Prophet then calleth them sinners, whose hearts are clean turned from GOD, and whose whole conversation of life is nothing but sin, they delight so much in the same, that they chuse continually to abide and dwell in sinne. The third sort he calleth scorners, that is a sort of men whose hearts are so stuffed with malice, that they are not contented to dwell in sin, and to lead their lives in all kind of wickednes: but also they do contemn and scorne in other all godlines, true Religion, all honesty and vertue. Of the two first sorts of men, I will not say but they may take repentance, and be converted unto GOD. Of the third sort, I think I may without danger of GODS judgement pronounce, that never any yet converted unto GOD by repentance, but continued still in their abominable wickednes, heaping up to themselves damnation, against the day of Gods inevitable judgement. Examples of such scorners, we read in the second booke of Chronicles: when the good King Ezechias in the beginning of his reign, had de- 2. Par. 30. stroyed Idolatry, purged the Temple, and reformed Religion in his Realm, he sent messengers into every City, to gather the people unto Jerusalem, to solemnize the feast of Easter, in such sort as God had appoin-

136779



appointed The Posts went from City to City, through the Land of Ephraim, and Manasses, even unto Zabulon. And what did the people, think yee? Did they laud, and praise the name of the Lord which had given them so good a King, so zealous a Prince to abolish Idolatry, and to restore again GODS true Religion? No, no. The Scripture saith, The people laughed them to scorne, and mocked the Kings messengers. And in the last Chapter of the same book it is written, that Almighty GOD, having compassion upon his people, sent his Messengers the Prophets unto them, to call them from their abominable Idolatry, and wicked kind of living. But they mocked his Messengers, they despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, and till there was no remedy: For he gave them up into the hands of their enemies, even unto Nebucodonozer King of Babylon, who spoyled them of their goods, burnt their City, and led them, their wives, and their children, captives unto Babylon. The wicked people that were in the days of Noah, made but a mock at the Word of GOD, when Noah told them that GOD would take vengeance upon them for their sins. The Flood therefore came sodainly upon them, and drowned them, with the whole world. Lot preached to the Sodomites, that except they repented, both they and their City should be destroyed. They thought his sayings impossible to be true, they scorned and mocked his admonition, and reputed him as an old doting fool. But when GOD by his holy Angels had taken Lot, his wife, and two daughters from among them, he rayned down fire and brimstone from Heaven, and burnt up those scorners and mockers of his holy Word. And what estimation had Christs Doctrine among the Scribes and Pharisees? what reward had he among them? The Gospel reporteth thus: The Pharisees which were covetous, did scorne him in his Doctrine. O then ye see that worldly rich men scorne the doctrine of their salvation. The worldly wise men scorne the doctrine of Christ, as foolishnes to their understanding. These scorners have ever been, and ever shall be to the worlds end. For Saint Peter prophesied, that such scorners should be in the world before the latter day. Take heed therefore (my brethren) take heed, be ye not scorners of GODS most holy Word, provoke him not to powre out his wrath now upon you, as he did then upon those gybers, and mockers. Be not wilful murtherers of your own souls. Turne unto GOD while there is yet time of mercy, ye shall else repent it in the world to come, when it shall be too late, for there shall be judgment without mercy. This might suffice to admonish us, and cause us henceforth to reverence GODS holy scriptures, but all men have not faith. This therefore shall not satisfie, and content all mens minds: but as some are carnal, so they will still continue, and abuse the Scriptures carnally, to their greater damnation. The unlearned, and unstable (saith S. Peter) pervert the holy Scriptures to their own destruction. Jesus Christ (as S. Paul saith) is to the Jews an offence, to the Gentiles foolishnes: But to GODS children, as well of the Jews as of the Gentiles, he is the power, and wisedome of GOD. The holy man Simeon saith,

2 Pet. 3.

1 Cor. 2.

Luk. 2.

saith, that he is set forth for the fall, and rising again of many in Israel. As Christ Jesus is a fall to the reprobate, which yet perish through their own default: so is his Word, yea the whole book of GOD, a cause of damnation unto them through their incredulity. And as he is a rising up to none other then those which are GODS children by adoption: so is his Word, yea the whole Scripture, the power of GOD to salvation to them onely that do believe it. Christ himself, the Prophets before him, the Apostles after him, all the true Ministers of GODS holy Word, yea every Word in GODS Book, is unto the reprobate, the savour of death unto death.

Christ Jesus, the Prophets, the Apostles, and all the true Ministers of his Word, yea every jot, and tittle in the Holy Scripture, have been, is, and shall be for evermore, the savour of life unto eternal life, unto all those whose hearts God hath purified by true faith. Let us earnestly take heed, that we make no jesting-stock of the Books of holy Scriptures. The more obscure, and dark the sayings be to our understanding, the further let us think our selves to be from GOD, and his holy Spirit, who was the Author of them. Let us with more reverence endevour our selves to search out the wisedom hidden in the outward bark of the Scripture. If we cannot understand the sence, and the reason of the saying, yet let us not be scorners, jesters, and deriders; for that is the uttermost token, and shew of a reprobate, of a plain enemy to GOD, and his wisdome. They be not idle fables to jest at, which GOD doth seriously pronounce, and for serious matters let us esteem them. And though in sundry places of the Scriptures be set out divers Rites, and Ceremonies, oblations, and sacrifices: let us not think strange of them, but refer them to the times, and people for whom they served, although yet to learned men they be not unprofitable to be considered, but to be expounded as figures, and shadows of things, and persons, afterward openly revealed in the new Testament. Though the rehearsal of the genealogies, and pedegrees of the Fathers be not to much edification of the plain ignorant people: yet is there nothing so impertinently uttered in all the whole Book of the Bible, but may serve to spiritual purpose in some respect, to all such as will bestow their labours to search out the meanings. These may not be condemned, because they serve not to our understanding, nor make to our edification. But let us turne our labours to understand, and to carry away such sentences, and stories as be more fit for our capacity and instruction.

And whereas we read in divers Psalmes, how David did wish to the adversaries of GOD sometimes shame, rebuke and confusion, sometime the decay of their off-spring, and issue, sometime that they might perish, and come suddenly to destruction, as he did wish to the Captaines of the Philistines. Cast forth (saith he) thy lightning, and teare them, shoot out thine arrows, and consume them, with such other manner of imprecations: Yet ought we not to be offended at such prayers of David, being a Prophet as he was, singularly beloved of GOD, and rapt in spirit with an ardent zeal to GODS Glory. He spake not of a private hatred, Psal. 144.

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and in a stomack against their persons: but wished spiritually the destruction of such corrupt errours and vices, which raigned in all devilish persons set against GOD. He was of like minde as S. Paul was, when he did deliver Hymeneus, and Alexander, with the notorious fornicatour to Sathan, to their temporal confusion, that their spirit might be saved against the day of the Lord. And when David did profess in some places that he hated the wicked: yet in other places of his Psalmes he professeth that he hateth them with a perfect hate, not with a malicious hate, to the hurt of the soul. Which perfection of spirit, because it cannot be performed in us, so corrupted in affection as we be, we ought not to use in our private causes the like words in form, for that we cannot fulfil the like words in sense. Let us not therefore be offended, but search out the reason of such words before we be offended, that we may the more reverently judge of such sayings, though strange to our carnal understandings, yet to them that be spiritually-minded, judged to be zealously, and godly pronounced. GOD therefore for his mercies sake, vouchsafe to purifie our minds through faith in his Son Jesus Christ, and to instill the Heavenly drops of his grace into our hard stony hearts, to supple the same, that we be not contemners, and deriders of his infallible word: but that with all humblenes of mind, and Christian reverence we may endeavour our selves to hear and to read his sacred Scriptures, and inwardly so to digest them, as shall be to the comfort of our souls, sanctification of his holy Name: to whom with the Son, and the Holy Ghost, three persons, and one living GOD, be all laud, honour, and praise, for ever, and ever,

AMEN.

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# AN HOMILY OF Almes-deeds, and mercifulneſs toward the poor and needy.

OF all the manifold duties that Almighty GOD requireth of his faithful ſervants the true Chriſtians, by the which he would that both his Name ſhould be glorified, and the certainty of their vocation declared, there is none that is either more acceptable unto him, or more profitable for them, then are the workes of mercy and pity ſhewed upon the poor which be afflicted with any kind of miſery. And yet this notwithſtanding (ſuch is the ſlothful ſluggiſhneſs of our dull nature, to that which is good, and godly) that we are almoſt in nothing more negligent, and leſs careful then we are therein. It is therefore a very neceſſary thing that GODS people ſhould awake their ſleepy minds, and conſider their duty on this behalfe. And meet it is, that all true Chriſtians ſhould deſirouſly ſeek, and learn what GOD by his holy Word doth herein require of them: that firſt knowing their duty (whereof many by their ſlackneſs ſeem to be very ignorant) they may afterwards diligently endeavour to perform the ſame. By the which both the godly charitable perſons may be encouraged to go forwards, and continue in their merciful deeds of almes-giving to the poor, and alſo ſuch as hitherto have either neglected or contemned it, may yet now at length (when they ſhall hear how much it appertaineth to them) adviſedly conſider it, and vertuouſly apply themſelves thereunto.

And to the intent that every one of you may the better underſtand that which is taught, and alſo eaſilier bear away, and ſo take more fruit of that ſhall be ſaid, when ſeveral matters are ſeverally handled, I mind particularly, and in this order, to ſpeak and entreat of theſe points.

Firſt, I will ſhew how earneſtly Almighty GOD in his holy Word, doth exact the doing of almes-deeds of us, and how acceptable they be unto him.

Secondly,

136779



Secondly, how profitable it is for us to use them, and what commodity and fruit they will bring unto us.

Thirdly and lastly, I will shew out of GODS Word, that who so is liberal to the poor and relieveth them plentiously, shall notwithstanding have sufficient for himself, and evermore be without danger of penury and scarcity.

Concerning the first, which is the acceptation and dignity, or price of Almes-deeds before GOD; know this, that to help and succour the poore in their need and misery, pleaseth GOD so much, that as the holy Scripture in sundry places recordeth, nothing can be more thankfully taken or accepted of GOD. For first we reade, that Almighty GOD doth account that to be given and to be bestowed upon himself that is bestowed upon the poor: For so doth the Holy Ghost testifie unto us by the wise man, saying, He that hath pity upon the poore, lendeth unto the Lord himself. And Christ in the Gospel avoucheth, and as a most certain truth, bindeth it with an oath, that the Almes bestowed upon the poore was bestowed upon him, and so shall be reckoned at the last day. For thus he saith to the charitable Almes-givers, when he sitteth as Judge in the doome, to give sentence of every man according to his deserts: Verily I say unto you, whatsoever good and merciful deed you did upon any of the least of these my brethren, ye did the same unto me. In relieving their hunger, yee relieved me; in quenching their thirst, yee quenched mine; in clothing them, yee clothed me; and when yee harboured them, yee lodged me also; when yee visited them being sick in prison, yee visited me. For as he that hath received a Princes Embassadors, and entertaineth them well, doth honour the Prince from whom those Embassadours doe come: So he that receiveth the poore and needy, and helpeth them in their affliction and distresse, doth thereby receive and honour Christ their Master, who as he was poor and needy himself whilst he lived here amongst us, to work the mystery of our salvation, at his departure hence he promised in his stead to send unto us those that were poore, by whose mean his absence should be supplied: and therefore that we would do unto him, we must do unto them. And for this cause doth the Almighty GOD say unto Moses, The Land wherein you dwell shall never be without poore men: because he would have continual triall of his people, whether they loved him or no, that in shewing themselves obedient unto his will, they might certainly assure themselves of his love and favour towards them, and nothing doubt, but that as his law and ordinance (wherein he commanded them that they should open their hand unto their brethren that were poor and needy in the land) were accepted of them, and willingly performed: So he would on his part lovingly accept them, and truly perform his promises that he made unto them.

Prov. 19.

Matth. 25.

Deut. 15.

The holy Apostles and Disciples of Christ, who by reason of his daily conversation, saw by his deeds, and heard in his doctrine, how much he tendred the poor: the godly Fathers also, that were both before and since Christ, endued without doubt with the Holy Ghost, and most cer-

tainly certified of GODS holy will: they both do most earnestly exhort us, and in all their writings almost continually admonish us, that we would remember the poor, and bestow our charitable Almes upon them. Saint Paul crieth unto us after this sort, Comfort the feeble-minded, lift up the weak, and be charitable towards all men. And again, To do good to the poor, and to distribute almes gladly, see that thou do not forget, for with such sacrifice GOD is pleased. Esay the Prophet teacheth on this wise, Deale thy bread to the hungry, and bring the poore wandring home to thy house. When thou seest the naked, see thou clothe him, and hide not thy face from thy poor neighbour, neither despise thou thine own flesh. And the holy Father Toby giveth this counsel, Give almes (saith he) of thine own goods, and turn never thy face from the poor; eate thy bread with the hungry, and cover the naked with thy clothes. And the learned & godly Doctor Chrysostom giveth this admonition: Let merciful almes be always with us as a garment, that is, as mindful as we will be to put our garments upon us to cover our nakednesse, to defend us from the cold, and to shew our selves comely: So mindfull let us be at all times and seasons, that we give almes to the poore, and shew our selves merciful towards them. But what mean these often admonitions, and earnest exhortations of the Prophets, Apostles, Fathers and holy Doctors? Surely, as they were faithful to God-ward, and therefore discharged their duty truely in telling us what was GODS will: so of a singular love to us-ward, they laboured not onely to inform us, but also to perswade with us, that to give almes, and to succour the poore and needy was a very acceptable thing, and an high sacrifice to GOD, wherein he greatly delighted, and had a singular pleasure. For so doth the wiseman, the sonne of Sirach teach us saying, Who so is merciful, and giveth almes, he offereth the right thank-offering. And he addeth thereunto; The right thank-offering maketh the Altar fat, and a sweet smel it is before the Highest, it is acceptable before GOD, and shall never be forgotten.

1 Thes. 5.
Heb. 13.
Esay 58.
Tobit. 4
Ad pop. Anti. hom. 55.
Eccles. 35.

And the truth of this doctrine is verified by the examples of those holy and charitable Fathers, of whom we reade in the Scriptures, that they were given to merciful compassion toward the poore, and charitable releiving of their necessities. Such an one was Abraham, in whom God had so great pleasure, that he vouchsafed to come unto him in form of an Angel, and to be entertained of him at his house. Such was his kinsman Lot, whom God so favoured for receiving his messengers into his house, which otherwise should have lien in the street, that he saved him with his whole family from the destruction of Sodom and Gomorrha. Such were the holy Fathers, Job and Toby, with many others, who felt most sensible proofes of GODS special love towards them. And as all these by their mercifulnes, and tender compassion which they shewed to the miserable afflicted members of Christ, in the releiving, helping and succouring them with their temporal goods in this life, obtained GODS favour, and were dear, acceptable, and pleasant in his sight: so now they themselves take pleasure in the fruition of GOD, in

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136779



the pleasant ioyes of Heaven, and are also in GODS eternal Word set before us, as perfect examples ever before our eyes, both how we shall please GOD in this mortal life, and also how we may come to live in joy with them in everlasting pleasure and felicity. For most truely is that saying which Augustine hath, that the giving of almes, and relieving of the poor, is the right way to Heaven: Via cœli pauper est, The poor man (saith he) is the way to Heaven. They used in times past, to set in high-way sides the picture of Mercury, pointing with his finger which was the way to the Towne. And we use in crosse ways to set up a woodden or stone crosse to admonish the travelling man which way he must turn when he cometh thither, to direct his journey aright. But GODS word (as S. Augustine saith) hath set in the way to Heaven the poor man, and his house, so that whosoever will go aright thither, and not turn out of the way, must goe by the poor. The poor man is that Mercury that shall set us the ready way; and if we look well to this mark, we shall not wander much out of the right path. The manner of wise worldly men amongst us is, that if they know a man of meaner estate then themselves to be in favour with the Prince or any other Nobleman, whom they either fear or love, such a one they will be glad to benefit & pleasure, that when they have need, they may become their spokes-man, either to obtain a commodity, or to escape a displeasure. Now surely it ought to be a shame to us, that worldly men for temporal things that last but for a season, should be more wise, and provident in procuring them, then we in heavenly. Our Saviour Christ testifieth of poor men that they are dear unto him, and that he loveth them especially: For he calleth them his little ones, by a name of tender love: he saith, they be his brethren. And Saint James saith, that GOD hath chosen them to be the heirs of his Kingdom. Hath not GOD (saith he) chosen the poore of this world to himselfe, to make them hereafter the rich heirs of that kingdome which he hath promised to them that love him? And we know that the prayer which they make for us, shall be acceptable, and regarded of GOD, their complaint shall be heard also. Therefore doth Jesus the sonne of Sirach certainly assure us, saying: If the poore complaine of thee in the bitternesse of his soule, his prayer shall be heard, even he that made him shall heare him. Be courteous therefore unto the poor. We know also, that he who acknowledgeth himselfe to be their Master and Patron, and refuseth not to take them for his servants, is both able to pleasure and displeasure us, and that wee stand every hour in need of his helpe. Why should wee then be either negligent or unwilling to procure their friendship and favour, by the which also we may be assured to get his favour, that is both able, and willing to do us all pleasures that are for our commodity and wealth? Christ doth declare by this how much he accepteth our charitable affection toward the poor, in that he promiseth a reward unto them that give but a cup of cold water in his name to them that have need thereof, and that reward is the kingdome of Heaven. No doubt it is therefore, that

GOD regardeth highly, that which he rewardeth so liberally. For he that promiseth a princely recompence for a beggarly benevolence, declareth that he is more delighted with the giving, then with the gift, and that he as much esteemeth the doing of the thing, as the fruit and commodity that cometh of it. Whoso therefore hath hitherto neglected to give almes, let him know that GOD now requireth it of him, and he that hath been liberal to the poor, let him know that his godly doings are accepted, and thankfully taken at GODS hands, which he will requite with double and treble. For so the wise man saith, He which sheweth mercy to the poore, doth lay his money in banke to the Lord, for a large interest and gaine: the gain being chiefly the possession of the life everlasting, through the merits of our Saviour Jesus Christ, to whom with the Father and the Holy Ghost, be all honour and glory for ever

AMEN.

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## The second part of the Sermon of *Almes-deeds*.

YE have heard before (Dearly beloved) that to give alms unto the poor, and to help them in time of necessity, is so acceptable unto our Saviour Christ, that he counteth that to be done to himselfe that we do for his sake unto them. Ye have heard also how earnestly both the Apostles, Prophets, Fathers and Doctors do exhort us unto the same. And ye see how welbeloved and dear unto God they were, whom the Scriptures report unto us to have been good Almes-men. Wherefore if either their good examples, or the wholesom counsel of godly Fathers, or the love of Christ, whose especial favour we may be assured by this means to obtain, may move us, or do any thing at all with us: let us provide us, that from hence-forth we shew unto God-ward this thankful service, to be mindful and ready to help them that be poore and in misery.

Now will I this second time that I intreat of almes-deeds, shew unto you how profitable it is for us to exercise them, and what fruit thereby shall arise unto us, if we do them faithfully. Our Saviour Christ in the Gospel teacheth us, that it profiteth a man nothing to have in possession all the riches of the whole world, and the wealth or glory thereof, if in the mean season he lose his soule, or doe that thing whereby it should become captive unto death, sin and hell-fire. By the which saying, he not onely instructeth us how much the souls health is to be preferred before worldly commodities: but it also serveth to stirre up our minds, and to prick us forward to seek diligently, and learn by what means we may preserve and keep our souls ever in safety: that is, how we may recover our health, if it be lost or impaired, and how it may be defended and maintained if once we have it. Yea, he teacheth us also thereby to esteem that as a precious medicine, and an inestimable Jewel, that hath such strength and vertue in it, that can either procure or preserve so incomparable a treasure. For if we greatly regard that medicine or salve that is able to heal sundry and grievous diseases of the body, much more will we esteem that which hath like power over the soule. And because we might be better assured both to know, and to have in readines that so profitable a remedy: he, as a most faithful and loving teacher, sheweth himselfe both what it is, and where we may find it, and how we may use, and apply it. For when both he, and his disciples were grievously accused of the Pharises, to have defiled their souls in breaking the constitutions of the Elders, because they went to meat, and washed not their hands before according to the custom of the Jews: Christ answering their superstitious complaint, teacheth them an especial remedy how to keep clean their souls, Luke 13.

ſoule, notwithſtanding the breach of ſuch ſuperſtitious orders: Give almes (ſaith he) and behold all things are cleane unto you. He teacheth them, that to be mercifull and charitable in helping the poor, is the meanes to keep the ſoul pure and clean in the ſight of GOD. We are taught therefore by this, that mercifull almes dealing is profitable to purge the ſoule from the infection and filthy ſpots of ſinne. The ſame leſſon doth the Holy Ghoſt alſo teach in ſundry places of the Scripture, ſaying, Mercifulneſſe and almes-giving purgeth from all ſinnes, and deliberet from death, and ſuffereth not the ſoule to come into darkneſs. A great confidence may they have before the high GOD, that ſhew mercy and compaſſion to them that are afflicted. The wiſe Preacher, the ſonne of Sirach confirmeth the ſame, when he ſaith, That as water quencheth burning fire, even ſo mercy and almes reſiſteth and reconcileth ſinnes. And ſure it is, that mercifulneſs quaileth the heat of ſinne ſo much, that they ſhall not take hold upon man to hurt him, or if he have by any infirmity or weakneſſe been touched and annoyed with them, ſtraightways ſhall mercifully wipe and waſh away, as ſalves and remedies to helpe their ſores and grievous diſeaſes. And thereupon that holy Father Cyprian taketh good occaſion to exhort earneſtly to the mercifull workes of giving almes, and helping the poor, and there he admoniſheth to conſider how wholeſom, and profitable it is to relieve the needy, and helpe the afflicted, by the which we may purge our ſinns, and heale our wounded ſouls.

Tobi. 4.

Eccleſ. 5.

But yet ſome will ſay unto me, If almes-giving, and our charitable workes towards the poore be able to waſh away ſinnes, to reconcile us to GOD to deliver us from the peril of damnation, and make us the ſonnes and heirs of GODS kingdom: then are Chriſts merits deſaced, and his blood ſhed in vain: then are we juſtified by workes, and by our deeds may merit Heaven; then doe we in vaine believe that Chriſt dyed for to put away our ſins, and that he roſe for our juſtification, as St. Paul teacheth. But yee ſhall underſtand (dearly beloved) that neither thoſe places of the Scripture before alleaged, neither the doctrine of the bleſſed Martyr Cyprian, neither any other godly and learned man when they in extolling the dignity, profit, fruit and effect of vertuous and liberal almes, do ſay that it waſheth away ſinnes, and bringeth us to the favour of GOD, do mean, that our workes and charitable deeds is the original cauſe of our acception before GOD, or that for the dignity or worthineſſe thereof, our ſins may be waſhed away, and we purged and cleanſed of all the ſpots of our iniquity: for that were indeed to deface Chriſt, and to defraud him of his glory. But they mean this, and this is the underſtanding of thoſe, and ſuch like ſayings: That GOD of his mercy and ſpecial favour towards them whom he hath appointed to everlaſting ſalvation, hath ſo offered his grace eſpecially, and they have ſo received it fruitfully, that although by reaſon of their ſinful living outwardly, they ſeemed before to have been the children of wrath, and perdition, yet now the Spirit of GOD mightily working in them, unto obedience to Gods will and Commandments, they declare by their outward

136779



outward deeds, and life, in the shewing of mercy and charity (which cannot come but of the Spirit of GOD, and his especial grace) that they are the undoubted children of GOD, appointed to everlasting life. And so as by their wickednes and ungodly living, they shewed themselves according to the judgment of men, which follow the outward appearance, to be reprobates and castawayes: So now by their obedience unto GODS holy will, and by their mercifulnes, and tender pity (wherein they shew themselves to be like unto GOD, who is the fountain and spring of mercy) they declare openly and manifestly unto the sight of men, that they are the Sons of God, and elect of him unto salvation. For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good deeds of man are not the cause that maketh men good, but he is first made good, by the Spirit, and grace of God that effectually worketh in him, and afterward he bringeth forth good fruits. And then as the good fruit doth argue the goodnes of the tree, so doth the good and merciful deed of the man, argue and certainly prove the goodnes of him that doth it, according to Christs saying. Ye shall know them by their fruits. And if any man will object, that evil and naughty men do sometimes by their deeds appear to be very godly and vertuous: I will answer, so doth the Crab and Choke-Pear seem outwardly to have sometime as fair a red, and as mellow a colour, as the fruit that is good indeed. But he that will bite, and take a taste, shall easily judge betwixt the sowre bitternes of the one, and the sweet savourines of the other. And as the true Christian man, in thankfulnes of his heart, for the redemption of his soul, purchased by Christs death, sheweth kindly by the fruit of his faith, his obedience to GOD: so the other as a Merchant with GOD, doth all for his own gain, thinking to win Heaven by the merit of his works, and so defaceth and obscureth the price of Christs blood, who onely wrought our purgation; The meaning then of these sayings in the Scriptures, and other holy writings, Almes-deeds do wash away our sins, and mercy to the poor doth blot out our offences, is, that we doing these things according to GODS will, and our duty, have our sins indeed washed away, and our offences blotted out: not for the worthynes of them, but by the grace of God which worketh all in all, and that for the promise that God hath made to them that are obedient unto his Commandement, that he which is the truth, might be justified in performing the truth due to his true promise. Almes-deeds do wash away our sins, because God doth vouchsafe then to repute us as clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and vertue in themselves. I know that some men, too much addict to the advancing of their works, will not be contented with this answer, and no marvel; for such men can no answer content or suffice. wherefore leaving them to their own wilful sence, we will rather have regard to the reasonable and godly, who as they most certainly know, and perswade themselves that all goodnes, all bounty, all mercies, all

benefits,

benefits, all forgiveneſs of ſins, and whatſoever can be named good, and profitable, either for the body or for the ſoul, do come only of GODS mercy and meer favour, and not of themſelves: So though they do never ſo many and ſo excellent good deeds, yet are they never puft up with the vain confidence of them. And though they hear and read in GODS word, and otherwhere, in godly mens works, that Almes-deeds, mercy, and charitableneſs do waſh away ſin, and blot out iniquity: yet do they not arrogantly and proudly ſtick and truſt unto them, or brag themſelves of them, as the proud Phariſe did, leſt with the Phariſe they ſhould be condemned: but rather, with the humble and poor Publican confeſs themſelves ſinful wretches, unworthy to look up to Heaven, calling, and crabing for mercy, that with the Publican they may be pronounced of Chriſt to be juſtified. The godly do learn that when the Scriptures ſay, that by good and merciful works we are reconciled to GODS favour, we are taught then to know what Chriſt by his interceſſion and mediation obtaineth for us of his Father, when we be obedient to his Will; yea, they learn in ſuch manner of ſpeaking, a comfortable argument of Gods ſingular favour and love, that attributeth that unto us, and to our doings that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithſtanding they cry out with S. Paul, Oh wretches that we are: and acknowledge (as Chriſt teacheth) that when they have done all, they are unprofitable ſervants: and with the bleſſed King David, in reſpect of the juſt judgement of God, they do tremble, and ſay, who ſhall be able to abide it. Lord, if thou wilt give ſentence according to our deſerts! Thus they humble themſelves, and are exalted of GOD: they count themſelves vile, and of GOD are counted pure and clean: they condemn themſelves, and are juſtified of GOD: they think themſelves unworthy of the Earth, and of God are thought worthy of Heaven. Thus by Gods word are they truly taught how to think rightly of merciful dealing of Almes, and of Gods ſpecial mercy and goodneſs are made partakers of thoſe fruits that his Word hath promiſed. Let us then follow their examples, and both ſhew obediently in our life thoſe works of mercy that we are commanded, and have that right opinion and judgement of them that we are taught, and we ſhall in like manner, as they, be made partakers, and feel the fruits and rewards that follow ſuch godly living: ſo ſhall we know by proof, what profit, and commodity doth come of giving Almes, and ſuccouring of the poor.

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136779



# The third part of the Sermon of *Almes-deeds*.

WE have already heard two parts of this Treatise of Almes-deeds. The first, how pleasant and acceptable before GOD the doing of them is: the second, how much it behoveth us, and how profitable it is to apply our selves unto them. Now in the third part will I take away that let that hindreth many from doing them. There be many, that when they hear how acceptable a thing in the sight of GOD the giving of Almes is, and how much GOD extendeth his favour towards them that are merciful, and what fruits and commodities do come to them by it, they wish very gladly with themselves, that they also might obtain these benefits, and be counted such of God, as whom he would love or do for. But yet these men are with greedy covetousnes so pul'd back, that they will not bestow one half penny or one piece of bread, that they might be thought worthy of Gods benefits, and so to come into his favour. For they are evermore fearful, and doubting, lest by often giving, although it were but a little at a time, they should consume their goods, and so impoverish themselves, that even themselves at the length should not be able to live, but should be driven to beg, and live of other mens Almes. And thus they seek excuses to withhold themselves from the favour of God, and chuse with pinching covetousnes, rather to lean unto the Devil then by charitable mercifulnes, either to come unto Christ, or to suffer Christ to come unto them. Oh that we had some cunning and skilful Physitian that were able to purge them of this so pestilent an humour, that so sore infecteth, not their bodies, but their minds, and so by corrupting their souls, bringeth their bodies and souls into danger of Hell fire! Now lest there be any such among us (dearly beloved) let us diligently search for that Physician, who is Jesus Christ, and earnestly labour that of his mercy he will truely instruct us, and give us a present remedy against so perillous a disease. Hearken then, whosoever thou art that feareſt lest by giving to the poor thou shouldst bring thy self to beggery: That which thou takest from thy self to bestow upon Christ, can never be consumed and wasted away. Wherein thou shalt not believe me, but if thou have faith, and be a true Christian, believe the holy Ghost, give credit to the authority of GODS Word that thus teacheth. For thus saith the Holy Ghost by Salomon: He that giveth unto the poor shall never want. Men suppose that by hoarding and laying up still, they shall at length be rich, and that by distributing and laying out, although it be for most necessary and godly uses, they shall be brought to poverty. But the Holy Ghost, which knoweth all truth, teacheth us another lesson, contrary to this. He teacheth us that there is a kinde of dispending that shall never diminish the stock,

and

and a kind of saving that shall bring a man to extream poverty. For where he saith, that the good almes-man shall never have scarcity, he addeth: But he that turneth away his eyes from such as be in necessity, shall suffer great poverty himself. How far different then is the judgement of man, from the judgement of the Holy Ghost? The Holy Apostle Paul, a man full of the Holy Ghost, and made privy even of the secret will of GOD teacheth, that the liberal almes-giver shall not thereby be impoverished. He that ministreth (saith he) seed unto the sower, will minister also bread unto you for food, yea, he will multiply your seed, and encrease the fruits of your righteousness. He is not content to advertise them that they shall not lack, but he sheweth them also in what sort GOD will provide for them. Even as he provided seed for the sower in multiplying it, and giving great encrease: so he will multiply their goods, and encrease them, that there shall be great abundance. And lest we should think his sayings to be but words, and not truth, we have an example thereof in the third book of Kings, which doth confirme, and seal it up as a most certain truth. The poor widdow that received the banished Prophet of GOD, Elias, when as she had but a handful of meal in a Vessel, and a little Oyl in a cruze, whereof she would make a Cake for her self and her Son, that after they had eaten that they might die, because in that great famine there was no more food to be gotten: yet when she gave part thereof to Elias, and defrauded her own hungry belly mercifully to relieve him, she was so blessed of God, that neither the meal nor the Oyl was consumed all the time while that famine did last, but thereof both the Prophet Elias, she, and her son, were sufficiently nourished, and had enough.

2 Cor. 9.

Oh consider this example ye unbeleiving, and faithless covetous persons, who discredit GODS Word, and think his power diminished! This poore woman in the time of an extream, and long dearth, had but one Handful of Meal, and a little cruze of Oyl; her onely Son was ready to perish before her face for hunger; and she her self like to pine away: and yet when the poor Prophet came and asked part, she was so mindful of mercifulnesse, that she forgat her own misery, and rather then she would omit the occasion given to give almes, and work a work of righteousnesse, she was content presently to hazard her own and her Sons life. And you who have great plenty of Meats and Drinks, great store of moath-eaten Apparel, yea, many of you great heaps of gold and silver, and he that hath least, hath more then sufficient, now in this time, when (thanks be to GOD) no great famine doth oppresse you, your children being well cloathed, and well fed, and no danger of death or famine to be feared, will rather cast doubts and perils of unlikely penury, then you will part with any piece of your superfluities, to help and succour the poor, hungry and naked Christ, that commeth to your doors a begging. This poor and silly widow never cast doubts in all her misery, what wants she her self should have, she never distrusted the promise that God made to her by the Prophet, but straightway went about to relieve the hungry Prophet of

GOD,

136779



GOD, yea preferring his necessity before her own. But we, like unbelieving wretches, before we will give one mite, we will cast a thousand doubts of danger, whether that will stand us in any stead, that we give to the poor, whether we should not have need of it at any other time, and whether here it would not have been more profitably bestowed. So that it is more hard to wrench a strong nayl as the Proverb saith) out of a post, then to wring a farthing out of our fingers. There is neither the fear not the loue of GOD before our eyes: we will more esteem a mite, then we either desire GODS kingdom, or fear the diuels dungeon. Hearken therefore, ye merciless misers, what will be the end of this your unmerciful dealing. As certainly as GOD nourished this poor widow in the time of famine, and encreased her little store, so that she had enough, and felt no penury when others pined away: so certainly shall GOD plague you with pouerty in the middest of plenty. Then, when other haue abundance, and be fed at full, you shall utterly waste, and consume away your selues, your store shall be destroyed, your goods pluckt from you, all your glory and wealth shall perish: and that which when you had, you might haue enjoyed your selues in peace, and might haue bestowed upon other most godly, ye shall seek with sorrow and sighs, and nowhere shall finde it. For your unmercifulnes towards other, ye shall find no man that will shew mercy towards you. You that had stony hearts towards other, shall find all the creatures of GOD, to you-ward as hard as Brass and Iron. Alas what fury and madnes doth possess our minds, that in a matter of truth and certainty, we shall not giue credit to the truth, testifying unto that which is most certain! Christ saith, that if we will first seek the kingdom of GOD, and do the works of righteousnes thereof, we shall not be left destitute, all other things shall be giuen to us plenteously. Nay say we, I will first look that I be able to liue my self, and be sure that I haue enough for me and mine: and if I haue any thing ouer, I will bestow it to get GODS fauour, and the poor shall then haue part with me.

See I pray you the peruerse judgment of men, we haue more care to nourish the carcals, then we haue fear to see our soul perish. And as Cyprian saith, whilest we stand in doubt least our goods fayl, in being ouer liberal, we put it out of doubt, that our life and health fayleth, in not being liberal at all. Whiles we are careful for diminishing of our stock, we are altogether careless to diminish our selues: we loue Mammon and lose our souls. We fear least any patrimony should perish from us, but we fear not least we should perish for it. Thus do we peruersly loue that which we should hate, and hate that we should loue: we be negligent where we should be careful, and careful where we need not. Thus vain fear to lack our selues, if we giue to the poor, is much like the fear of children, and fools, which when they see the bright glimering of a glass, they do imagine straightway that it is the lightning, and yet the brightnes of a glass neuer was the lightning. Euen so, when we imagine that by spending upon the poor, a man may come to pouerty, we are cast into a vain fear: for we neuer heard, or knew, that by that

Sermon de eleemosyna.

meanes any man came to misery, and was left destitute, and not considered of GOD. May we read to the contrary in the Scripture (as I have before shewed, and as by infinite testimonies, and examples may be proved) that whosoever serveth GOD faithfully, and unfainedly in any vocation, GOD will not suffer him to decay, much-lesse to perish. The holy Ghost teacheth us by Salomon, that the Lord will not suffer the soul of the righteous to perish for hunger. And therefore David saith unto all them that are merciful: O fear the Lord, ye that be his Saints, for they that fear him lack nothing. The Lyons do lack and suffer hunger, but they which seek the Lord, shall want no manner of thing that is good. When Elias was in the desart, GOD fed him by the ministery of a Raven, that evening and morning brought him sufficient victuals. When Daniel was shut up in the Lyons Den, GOD prepared meat for him, and sent it thither to him: And there was the saying of David fulfilled, The Lyons do lack and suffer hunger, but they that seek the Lord shall want no good thing. For while the Lyons, which should have been fed with his flesh, roared for hunger, and desire of their prey, whereof they had no power, although it were present before them, he in the mean time was fresh fed from GOD, that should with his flesh have filled the Lyons. So mightily doth GOD work to preserve and maintain those whom he loveth, so careful is he to feed them who in any estate or vocation do unfainedly serve him. And shall we now think that he will be unmindeful of us, if we be obedient to his Word, and according to his will have pity on the poor? He giveth us all wealth before we do any service for it: and will he see us lack necessaries, when we do him true service? Can a man think that he that feedeth Christ can be forsaken of Christ, and left without food? Or will Christ deny earthly things unto them whom he promiseth heavenly things for his true service? It cannot be therefore (dear brethren) that by giving of Almes, we should at any time want our selves, or that we which relieve other mens need, should our selves be oppressed with penury. It is contrary to GODS Word, it repugneth with his promise, it is against Christs property and nature to suffer it, it is the crafty surmize of the divel to perswade us it. Wherefore stick not to give almes freely, and trust notwithstanding, that GODS goodnes will minister unto us sufficiency and plenty, so long as we shall live in this transitory life, and after our dayes here well spent in his service, and the love of our brethren, we shall be crowned with everlasting glory, to raign with Christ our Saviour in Heaven, to whom with the Father, and the Holy Ghost, be all honour, and glory for ever, Amen.

Prov. 17.

3 Kings 17.

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# AN HOMILY OR SERmon, concerning the Nativity, and Birth of our Saviour IESUS CHRIST.

AMong all the Creatures that GOD made in the beginning of the World most excellent and wonderful in their kind, there was none (as the Scripture beareth witness) to be compared almost in any point unto man, who aswell in body and soul exceeded all other no less then the Sun in brightness and light exceedeth every small and little Star in the Firmament. He was made according to the Image and similitude of GOD, he was endued with all kind of Heavenly gifts, he had no spot of uncleanness in him, he was sound and perfect in all parts, both outwardly and inwardly; his reason was uncorrupt, his understanding was pure and good, his will was obedient and godly; he was made altogether like unto GOD, in righteousness, in holiness, in wisdom, in truth, to be short, in all kind of perfection.

When he was thus created and made, Almighty GOD, in token of his great love towards him, chose out a special place of the Earth for him, namely Paradise, where he lived in all tranquillity and pleasure, having great abundance of worldly goods, and lacking nothing that he might justly require or desire to have. For as it is sayd, GOD made him Lord and Ruler over all the works of his hands, that he should have under his feet all Sheep, and Oxen, all Beasts of the Field, all Fowles of the ayr, all Fishes of the Sea, and use them alwayes at his own pleasure, according as he should have need. Was not this a mirrour of perfection? was not this a full, perfect, and blessed estate? could any thing else be well added hereunto, or greater felicity desired in this World? But as the common nature of all men is, in time of prosperity, and wealth, to forget not onely themselves, but also GOD: Even so did this first man Adam, who having but one Commandement at GODS Hand, namely, that he should not eate of the fruit of knowledge of good and ill, did not-

notwithſtanding, moſt unmindful, or rather moſt wilfully break it in forgetting the ſtraight charge of his Maker, and giving ear to the crafty ſuggeſtions of that wicked ſerpent the Divel. Whereby it came to paſs, that as before he was bleſſed, ſo now he was accurſed; as before he was loved, ſo now he was abhorred; as before he was moſt beautiful and precious, ſo now he was moſt vile and wretched in the ſight of his Lord and Maker. Inſtead of the Image of GOD, he was now become the Image of the Divel. Inſtead of the Citizen of Heaven, he was become the bond-ſlave of Hell, having in himſelf no one part of his former purity and cleanneſs, but being altogether ſpotted and defiled, inſomuch that now he ſeemed to be nothing elſe but a lump of ſin, and therefore by the juſt judgement of GOD, was condemned to everlaſting death. This ſo great and miſerable a plague, if it had onely reſted on Adam, who firſt offended, it had been ſo much the eaſier, and might the better have been born. But it fell not only on him, but alſo on his poſterity and children for ever, ſo that the whole brood of Adams fleſh ſhould ſuſtain the ſelf-ſame fall and puniſhment, which their forefather by his offence moſt juſtly had deſerved. Saint Paul in the fift Chapter to the Romans ſaith, By the offence of only Adam, the fault came upon all men to condemnation, and by one mans diſobedience many were made ſinners. By which words we are taught, that as in Adam all men univerſally ſinned: ſo in Adam all men univerſally received the reward of ſin, that is to ſay, became mortal, and ſubject unto death, having in themſelves nothing but everlaſting damnation both of body and ſoul. They became (as David ſaith) corrupt and abominable, they went all out of the way, there was none that did good, no not one. O what a miſerable and woful ſtate was this, that the ſin of one man ſhould deſtroy and condemne all men, that nothing in all the world might be looked for but only pangs of death, and paines of Hell: Had it been any marvaile if mankind had been utterly driven to deſperation, being thus fallen from life to death, from ſalvation to deſtruction, from heaven to hell? But behold the great goodneſs, and tender mercy of GOD in his behalf: albeit mans wickedneſs, and ſinful behaviour was ſuch, that it deſerved not in any part to be forgiven, yet to the intent he might not be clean deſtitute of all hope and comfort in time to come, he ordained a new Covenant, and made a ſure promiſe thereof, namely that he would ſend a Meſſias or Mediatour into the world, which ſhould make interceſſion, and put himſelf as a ſtay between both parties, to pacifie the wrath and indignation conceived againſt ſin, and to deliver man out of the miſerable curſe, and curſed miſery, whereinto he was fallen headlong by diſobeying the will and Commandement of the only Lord and Maker. This covenant, and promiſe was firſt made unto Adam himſelf immediately after his fall, as we read in the third of Geneſis, where GOD ſaid to the Serpent on this wiſe: I will put emnity between thee and the woman, between thy ſeed and her ſeed: He ſhall break thine head, and thou ſhalt bruiſe his heel.

After-

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Afterwards the selfe same covenant was also more amply and plainly renewed unto Abraham, where GOD promised him that in his seed all Nations and Families of the Earth should be blessed. Again, it was continued and confirmed unto Isaac, in the same form of words, as it was before unto his father. And to the intent that mankind might not despair, but always live in hope; Almighty GOD never ceased to publish, repeat, confirm and continue the same by divers and sundry testimonies of his Prophets, who for the better perswasion of the thing, prophesied the time, the place, the manner and circumstances of his birth, the affliction of his life, the kinde of his death, the glory of his Resurrection, the receiving of his Kingdom, the deliverance of his people, with all other circumstances belonging thereunto. Esaias prophesied that he should be born of a Virgin, and called Emanuel. Micheas prophesied that he should be born in Bethlehem, a place of Jury. Ezechiel prophesied that he should come of the stock and lineage of David. Daniel prophesied that all Nations and Languages should serve him. Zachary prophesied that he should come in poverty, riding upon an Asse. Malachy prophesied that he should send Elias before him, which was John the Baptist. Jeremy prophesied that he should be sold for thirty pieces of Silver, &c. And all this was done, that the promise, and covenant of GOD, made unto Abraham and his posterity, concerning the redemption of the World, might be credited and fully believed. Now, as the Apostle Paul saith, when the fulnes of time was come, that is, the perfection and course of years, appointed from the beginning, then GOD according to his former covenant and promise sent a Messias, otherwise called a Mediatour unto the World, not such a one as Moses was, not such a one as Josua, Saul or David was: but such a one as should deliver mankinde from the bitter curse of the Law, and make perfect satisfaction by his death for the sins of all people, namely, he sent his dear and onely Sonn Jesus Christ, borne as the Apostle saith, of a woman, and made under the Law, that he might redeem them that were in bondage of the Law, and make them the children of GOD by adoption. Was not this a wonderful great love towards us that were his professed and open enemies, towards us that were by nature the children of wrath and firebrands of Hell fire? In this (saith S. John) appeared the great love of GOD, that he sent his onely begotten Son into the World to save us, when we were his extreme enemies. Herein is love, not that we loved him, but that he loved us, and sent his Son to be a reconciliation for our sinnes. S. Paul also saith, Christ, when we were yet of no strength, dyed for us being ungodly. Doubtlesse a man will scarce die for a righteous man. Peradventure some one durst die for him of whom they have received good. But GOD setteth out his love towards us, in that he sent Christ to die for us when we were yet voyd of all goodnesse. This and such other comparisons doth the Apostle use to amplifie, and set forth the tender mercy and great goodnesse of GOD, declared towards mankinde, in sending down a Saviour from Heaven, even Christ the Lord. Which one benefit among all other is so great and wonderfull, that neither

Genesis 12.

Genesis 26.

Romans 5

tongue can well expreſſe it, neither heart think it, much leſſe gibe ſufficient thanks to GOD for it. But here is a great controverſie betweene us and the Jews, whether the ſame Jeſus which was born of the Virgin Mary, be the true Meſſias, and true Saviour of the World, ſo long promiſed and propheſied of before. They, as they are, and have been always proud and ſtiff-necked, would never acknowledge him untill this day, but have looked and waited for another to come. They have this fond imagination in their heads that the Meſſias ſhall come not as Chriſt did like a poor pilgrime, and meeke ſoul, riding upon an Aſſe: but like a valiant and mighty King in great royalty and honour. Not as Chriſt did with a few fiſhermen, and men of ſmall eſtimation in the world: but with a great army of ſtrong men, with a great train of wiſe and noble men, as Knights, Lords, Earls, Dukes, Princes, and ſo forth. Neither do they think that their Meſſias ſhall ſlanderouſly ſuffer death, as Chriſt did: but that he ſhall ſtoutly conquer and manfully ſubdue all his enemies, and finally obtain ſuch a Kingdom on earth, as never was ſeen from the beginning. While they faine unto themſelves after this ſort a Meſſias of their owne braine, they deceive themſelves, and account Chriſt as an abiect and ſcorne of the world. Therefore Chriſt crucified (as S. Paul ſaith) is unto the Jews a ſtumbling-block, and to the Gentiles fooliſhneſſe, becauſe they think it an abſurd thing, and contrary to all reaſon, that a Redeemer and Saviour of the whole world, ſhould be handled after ſuch a ſort as he was, namely, ſcorned, reviled, ſcourged, condemned, and laſt of all cruelly hanged. This I ſay, ſeemed in their eyes ſtrange and moſt abſurd, and therefore neither would they at that time, neither will they as yet, acknowledge Chriſt to be their Meſſias, and Saviour. But we (dearly beloved) that hope and look to be ſaved, muſt both ſtedfaſtly believe, and alſo boldly confeſſe, that the ſame Jeſus, which was born of the Virgin Mary, was the true Meſſias, and Mediatour betweene God and man, promiſed and propheſied of ſo long before. For as the Apoſtle writeth, With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. Again in the ſame place, Whoſoever believeth in him, ſhall never be aſhamed nor confounded. Whereto agreeth alſo the teſtimony of S. John, written in the 4. Chapter of his firſt generall Epiſtle on this wiſe, Whoſoever confeſſeth that Jeſus is the Son of GOD, he dwelleth in GOD, and GOD in him.

Romans 10.

There is no doubt, but in this point all Chriſtian men are fully and perfectly perſwaded. Yet ſhall it not be a loſt labour to inſtruct and furniſh you with a few places concerning this matter, that ye may be able to ſtop the blaſphemous mouths of all them that moſt Jewiſhly, or rather divelliſhly ſhall at any time go about to teach or maintain the contrary. Firſt, ye have the witneſs and teſtimony of the Angel Gabriel, declared as well to Zachary the high Prieſt, as alſo to the bleſſed Virgin. Secondly, ye have the witneſs and teſtimony of John the Baptiſt, pointing unto Chriſt, and ſaying, Behold the Lambe of GOD that taketh away the ſins of the World. Thirdly, ye have the witneſs and teſtimony of God the Father, who thundred from Heaven and ſaid, This is my

dear-

dearly beloved Son, in whom I am well pleased, hear him. Fourthly, ye have the witness and testimony of the Holy Ghost, which came down from heaven in manner of a Dove, and lighted upon him in time of his Baptism. To these might be added a great number more, namely the witness and testimony of the wise men that came to Herod, the witness and testimony of Simeon, and Anna: the witness and testimony of Andrew, and Philip, Nathaniel, and Peter, Nicodemus, and Martha, with divers other: But it were too long to repeat all, and a few places are sufficient in so plain a matter, specially among them that are already perswaded. Therefore if the privy Imps of Antichrist, and crafty instruments of the divel, shall attempt or go about to withdraw you from this true Messias, and perswade you to look for another that is not yet come: let them not in any case seduce you, but confirm your selves with these and such other testimonies of Holy Scripture, which are so sure and certain, that all the divels in Hell shall never be able to withstand them. For as truely as GOD liveth, so truely was Jesus Christ the true Messias and Saviour of the world, even the same Jesus which at this day was born of the Virgin Mary, without all help of man, onely by the power and operation of the Holy Ghost.

Concerning whose nature and substance, because divers and sundry heresies are risen in these our dayes, through the motion and suggestion of Satan: therefore it shall be needful, and profitable for your instruction, to speak a word or two also of this part. We are evidently taught in the Scripture, that our Lord and Saviour Christ consisteth of two several natures; of his man-hood, being thereby perfect man, and of his God-head, being thereby perfect GOD. It is written, The word, that is to say, the second person in Trinity, became flesh. GOD sending his own Son in the similitude of sinful flesh, fulfilled those things which the Law could not. Christ being in form of GOD, took on him the forme of a servant, and was made like unto man, being found in shape as a man. GOD was shewed in flesh, justifyed in Spirit, seen of Angels, preached to the Gentiles, believed on in the World, and received up into glory. Also in another place: There is one GOD, and one Mediator between GOD and Man, even the man Jesus Christ. These be plain places for the proof, and declaration of both natures, united and knit together in one Christ. Let us diligently consider, and weigh the works that he did whiles he lived on earth, and we shall thereby also perceive the selfesame thing to be most true. In that he did hunger and thirst, eat and drink, sleep and wake, in that he preached his Gospel to the people, in that he wept, and sorrowed for Jerusalem, in that he payed tribute for himself and Peter; in that he died, and suffered death, what other thing did he else declare but only this, that he was perfect man as we are? For which cause he is called in the holy Scripture, sometime the Son of David, sometime the Son of Man, sometime the Son of Mary, sometime the Son of Joseph, and so forth. Now in that he forgave sins, in that he wrought miracles, in that he did cast out Divels, in that he healed men with his only Word, in that he knew the thoughts

*John 1. Romans 8. Phil. 2. 1 Tim. 3.*

of

of mens hearts, in that he had the Seas at his Commandement, in that he walked on the water, and in that he roſe from death to life, in that he aſcended into Heaven, &c. What other thing did he ſhew therein but only that he was perfect GOD, coequal with the Father, as touching his deity? Therefore he ſaith, the Father and I are all one, which is to be underſtood of his God-head. For as touching his man-hood, he ſaith, the Father is greater then I am. Where are now thoſe Marcionites, that deny Chriſt to have been born in the fleſh, or to have been perfect man? Where are now thoſe Arians which deny Chriſt to have been perfect God, of equal ſubſtance with the Father? If there be any ſuch, we may eaſily reprove them with theſe teſtimonies of GODS word, and ſuch other whereunto, I am moſt ſure, they ſhall never be able to anſwer. For the neceſſity of our ſalvation did require ſuch a Mediatour and Saviour, as under one perſon ſhould be partaker of both natures: It was requiſite he ſhould be man, it was alſo requiſite he ſhould be GOD. For as the tranſgreſſion came by man; ſo was it meet the ſatisfaction ſhould be made by man. And becauſe death according to S. Paul, is the juſt ſtipend and reward of ſin, therefore to appeaſe the wrath of God, and to ſatisfie his juſtice, it was expedient that our Mediatour ſhould be ſuch a one as might take upon him the ſin of mankind, and ſuſtain the due puniſhment thereof, namely death. Moreover, he came in fleſh, and in the ſelf-ſame fleſh aſcended into heaven, to declare and teſtifie unto us that all faithful people which ſtedfaſtly believe in him, ſhall likewiſe come unto the ſame manſion place, whereunto he being our chief Captain, is gone before. Laſt of all, he became man that we thereby might receive the great comfort, aſwel in our prayers as alſo in our adverſity, conſidering with our ſelves, that we have a Mediatour that is true man as we are, who alſo is touched with our infirmities, and was tempted even in like ſort as we are. For theſe, and ſundry other cauſes it was moſt needful he ſhould come as he did, in the fleſh.

But becauſe no creature, in that he is onely a creature, hath or may have power to deſtroy death, and give life; to overcome Hell and purchaſe Heaven, to remit ſins and give righteouſneſs: therefore it was needful that our Meſſias, whoſe proper duty and office that was, ſhould be not only full and perfect Man, but alſo full and perfect God, to the intent he might more fully and perfectly make ſatisfaction for man-kind. GOD ſaith, This is my welbeloved Son, in whom I am well pleaſed. By which place we learn, that Chriſt appeaſed and quenched the wrath of his Father, not in that he was only the ſon of man: But much more, in that he was the Son of GOD. Mat. 3.

Thus ye have heard declared out of the Scriptures, that Jeſus Chriſt was the true Meſſias, and Saviour of the world: that he was by nature, and ſubſtance perfect GOD, and perfect man, and for that cauſe it was expedient he ſhould be ſo. Now, that we may be the more mindful, and thankful unto GOD in this behalf, let us briefly conſider, and call to mind, the manifold and great benefits that we have received by the nativity and birth of this our Meſſias and Saviour.

Before

Before Christs comming into the world, all men universally in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and bryers, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of Adders, blind guides sitting in darkness and in the shadow of death: to be short, nothing else but children of perdition, and inheritours of Hell-fire. To this doth Saint Paul bear witness in divers places of his Epistle, and Christ also himself in sundry places of his Gospel. But after he was once come down from Heaven, and had taken our frail nature upon him, he made all them that should receive him truely and believe his Word, good Trees, and good ground, fruitful and pleasant branches, children of light, Citizens of Heaven, Sheep of his Fold, Members of his Body, Heyres of his Kingdom, his true Friends, and Brethren, sweet and lively bread, the elect and chosen people of GOD. For as S. Peter saith in his first Epistle, and second Chapter: He bare our sins in his body upon the Crosse, he healed us, and made us whole by his stripes: and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepheard and Bishop of our souls, making us a chosen generation, a Royal Priest-hood, an holy Nation, a particular people of GOD, in that he died for our offences, and rose for our justification. S. Paul to Timothy the third Chapter: We were (saith he) in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness, and so forth.

But after the loving kindness of GOD our Saviour appeared towards mankind, not according to the righteousness that we had done, but according to his great mercy he saved us, by the fountain of the new birth, and by the renewing of the Holy Ghost, which he powred upon us abundantly, through Jesus Christ our Saviour, that we being once justified by his grace, should be heires of eternal life, through hope, and faith in his blood.

In these, and such other places, is set out before our eyes, as it were in a glass, the abundant grace of GOD, received in Christ Jesu, which is so much the more wonderful, because it came not of any desert of ours, but of his meer and tender mercy, even then when we were his extream enemies: But for the better understanding, and consideration of this thing, let us behold the end of his comming, so shall we perceive what great commodity and profit his Nativity hath brought unto us miserable and sinful creatures. The end of his comming was to save and deliver his people, to fulfil the Law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that labour and be heavy-laden, to cast out the prince of this world to reconcile us in the body of his flesh, to dissolve the works of the devil: last of all to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

*Matthew 2. Matthew 5. John 18. Luke 4. John 8. Matthew 9. Matthew 11. John 12. Col. ii. 1. Heb. 10. Romans 3.*

These were the chief ends wherefore Christ became man, not for any

and profit that should come to himself thereby, but only for our sakes, that we might understand the will of God, be partakers of his heavenly light, be delivered out of the divels claws, released from the burthen of sin, justified through faith in his blood, and finally received up into everlasting glory, there to raign with him for ever. Was not this a great and singular love of Christ towards mankind, that being the express and lively Image of GOD, he would notwithstanding humble himself, and take upon him the forme of a servant, and that onely to save and redeem us? Oh how much are we bound to the goodness of GOD in this behalf? How many thanks and praises do we owe unto him for this our salvation, wrought by his dear and only Son Christ, who became a Pilgrime in earth, to make us Citizens in heaven: who became the son of man, to make us the sons of God; who became obedient to the Law, to deliver us from the curse of the Law: who became poor, to make us rich: vile, to make us precious; subject to death, to make us live for ever? what greater love could we silly creatures desire or wish to have at GODS Hands?

Therefore deatly beloved, let us not forget this exceeding love of our Lord and Saviour, let us not shew our selves unmindful or unthankful toward him: but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorifie him with our good works. Christ is the Light, let us receive the Light. Christ in the Truth, let us believe the Truth. Christ is the way, let us follow the Way. And because he is our onely Master, our only Teacher, our only Shepheard, and chief Captain: therefore let us become his Servants, his Schollers, his Sheep, and his Souldiers. As for sin, the flesh, the world, and the divel, whose servants and bondslaves we were before Christs comming, let us utterly cast them off and defie them as the chief and only enemies of our soul. And seeing we are once delivered from their cruel Tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case then ever we were before. Happy are they, saith the Scripture, that continue to the end. Be faithful (saith GOD) until death, and I will give thee a Crown of life. Again he saith in an other place, He that putteth his hand unto the Plough, and looketh back, is not meet for the Kingdom of God. Therefore let us be strong, stedfast and unmoveable, abounding alwaies in the works of the Lord. Let us receive Christ, not for a time, but for ever: let us believe his word, not for a time, but for ever: let us become his servants, not for a time, but for ever, in consideration that he hath redeemed and saved us, not for a time, but for ever, and will receive us into his heavenly kingdom, there to raign with him, not for a time, but for ever. To him therefore with the Father, and the Holy Ghost, be all honour, praise, and glory for ever, and ever, Amen.

AN

# AN HOMILY FOR GOOD Friday, concerning the death and passion of our Saviour IESUS CHRIST.

IT should not become us (welbeloved in Christ) being that people which he redeemed from the dibel, from sin and death, and from everlasting damnation, by Christ, to suffer this time to pass forth without any meditation and remembrance of that excellent work of our redemption, wrought as about this time, through the great mercy and charity of our Saviour Jesu Christ, for us wretched sinners and his mortal enemies. For if a mortal mans deed, done to the behoofe of the Commonwealth, be had in remembrance of us, with thanks for the benefit, and profit which we receive thereby: how muchmore readily should we have in memory this excellent act and benefit of Christs death? Whereby he hath purchased for us the undoubted pardon, and forgiveness of our sins, whereby he made at one the Father of Heaven, with us in such wise, that he taketh us now for his loving children, and for the true inheritours with Christ his natural Son of the kingdom of Heaven. And verily so much more doth Christs kindness appear upon us, in that it pleased him to deliver himself of all his goodly honour, which he was equally in with his Father in Heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low servant, serving us for our wealth and profit; us, I say, which were his sworne enemies, which had renounced his holy Law and Commandements, and followed the lusts and sinful pleasures of our corrupt nature. And yet, I say, did Christ put himself between GOD'S deserved wrath, and our sin, and rent that obligation wherein we were in danger to GOD, and payd our debt. Our debt was a great deal too great for us to have payd; And without payment, GOD the Father could never be at one with us. Neither was it possible to be loosed from this debt by our own ability. It pleased him therefore to be the payer thereof, and to discharge us quite. Coloss 2.

who

Who can now consider the grievous debt of sin, which could none otherwise be payd but by the death of an innocent, and will not hate sin in his heart? If GOD hateth sin so much, that he would allow neither man nor Angel for the redemption thereof, but onely the death of his only and welebeloved Son: who will not stand in fear thereof? if we (my friends) consider this, that for our sins this most innocent Lamb was driven to death, we shall have much more cause to bewail our selves, that we were the cause of his death, then to cry out of the malice, and cruelty of the Jews, which pursued him to his death. We did the deeds wherefore he was thus stricken and wounded, they were only the ministers of our wickness. It is meet then we should step low down into our hearts, and bewail our own wretchednes and sinful living. Let us know for a certainty, that if the most dearly beloved Son of GOD was thus punished, and stricken for the sin which he had not done himself: how much more ought we lore to be stricken for our daily and manifold sins which we commit against GOD, if we earnestly repent us not, and be not sorry for them? No man can love sin, which GOD hateth so much, and be in his favour. No man can say that he loveth Christ truly, and have his great enemy (sin I mean, the author of his death) familiar, and in friendship with him. So much do we love GOD and Christ as we hate sin. We ought therefore to take heed, that we be not favourers thereof, least we be found enemies to GOD, and traytors to Christ. For not onely they which nayled Christ upon the Cross are his tormentours and crucifyers, but all they (saith Saint Paul) crucifie again the Son of GOD, as much as is in them, who do commit vice and sin which brought him to his death. If the wages of sin be death, and death everlasting: surely it is no small danger to be in service thereof If we live after the flesh, and after the sinful lusts thereof, Saint Paul threatneth, yea Almighty GOD by Saint Paul threatneth, that we shall surely die. We can none otherwise live to GOD, but by dying to sin. If Christ be in us, then is sin dead in us: and if the Spirit of GOD be in us, which rayled Christ from death to life, so shall the same Spirit raise us to the resurrection of everlasting life. But if sin rule, and raign in us, then is GOD, which is the fountain of all grace and vertue, departed from us: then hath the divel and his ungracious spirit, rule and dominion in us. And surely if in such miserable state we die, we shall not rise to life, but fall down to death and damnation, and that without end. For Christ hath not so redeemed us from sin, that we may safely return thereto again: but he hath redeemed us, that we should forsake the motions thereof, and live to righteousnes. Yea, we be therefore washed in our Baptism from the filthines of sin, that we should live afterward in the pureness of life. In Baptism we promised to renounce the devil, and his suggestions, we promised to be (as obedient children) alwaies following GODS will and pleasure. Then if he be our Father indeed, let us give him his due honour. If we be his children, let us shew him our obedience, like as Christ openly declared his obedience to his Father,

Heb. 6.

Romans 6.

Romans 8.

ther, which (as S. Paul writeth) was obedient even to the very death, the death of the Crosse. And this he did for us all ỹ believe in him. For himself he was not punished, for he was pure, and undefiled of all maner of sin. He was wounded (saith Esay) for our wickednes, & stripped for our sins: He suffered the penalty of them himself, to deliver us from danger: he bare (saith Esay) all our sores, & infirmities upon his own back. No pain did he refuse to suffer in his own body, that he might deliver us from pain everlasting. His pleasure it was thus to do for us, we deserving it not. Wherefore ỹ more we see our selves bound unto him, ỹ more he ought to be thanked of us, yea, & the more hope may we take ỹ we shall receive all other good things of his hand, in ỹ we have received the gift of his onely Son, through his liberality. For if God (saith S. Paul) hath not spared his own Son from pain, and punishment, but delivered him for us all unto the death: how should he not give us all other things with him? If we want any thing, either for body or soul, we may lawfully, and boldly approach to God, as to our merciful Father, to ask that we desire, and we shall obtain it. For such power is given to us, to be the children of God, so many as believe in Christs Name. In his Name whatsoever we ask, we shall have it granted us; For so well pleased is the Father Almighty God, with Christ his Son, that for his sake he favoreth us, and will deny us nothing. So pleasant was his sacrifice, and oblation of his Sons death, which he so obediently, and innocently suffered, that we should take it for the onely and full amends for all the sins of the World. And such favor did he purchase by his death, of his heavenly Father for us, that for the merit thereof (if we be true Christians indeed, and not in word onely) we be now fully in Gods Grace again, and clearly discharged from our sin. No tongue surely is able to expres the worthines of this so precious a death. For in this standeth ỹ continual pardon of our daily offences, in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls. Yea, there is none other thing ỹ can be named under heaven to save our souls, but this only work of Christs precious offering of his Body upon the Altar of the Crosse. Certes there can be no work of any mortal man (be he never so holy) that shall be coupled in merits with Christs most holy act. For no doubt, all our thoughts, and deeds were of no value, if they were not allowed in the merits of Christs death. All our righteousnes is far unperfect, if it be compared with Christs righteousnes. For in his acts, and deeds, there was no spot of sin, or of any unperfectnes. And for this cause they were the more able to be the true amends of our righteousnes, where our acts & deeds be full of imperfectnes, & infirmities, and therefore nothing worthy of themselves to stir God to any favor, much les to challenge that glory that is due to Christs act, and merit. For not to us (saith David) not to us, but to thy Name give the glory, O Lord. Let us therefore (good friends) w̄ all reverence glorifie his name, let us magnifie, and praise him for ever. For he hath dealt w̄ us according to his great mercy, by

Phil. 2. 11

Esay 4.

Romans 8.

John 1.

Matthew 11.

Acts 4.

*Our deeds be full of imperfection.*

Psalm 113.

himſelf hath he purchaſed our redemption. He thought it not enough
Hebrews 1. to ſpare himſelf, and to ſend his Angel to do this deed, but he would do it himſelf; that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he ſuffered in the whole courſe of his long paſsion, to repent him thus to do good to his enemies: but he opened his heart for us, and beſtowed himſelf wholly for the ranſoming of us. Let us therefore now open our hearts again to him, and ſtudy in our lives to be thankful to ſuch a Lord, and evermore to be mindful of ſo great a benefit; yea, let us take up our Croſs with Chriſt, and follow him. His paſ-
Acts 17. ſion is not onely the ranſom, and whole amends for our ſin, but it is alſo a moſt perfect example of all patience, and ſufferance. For if it behooved Chriſt thus to ſuffer, and to enter into the glory of his Father: why ſhould it not become us to bear patiently our ſmall croſſes of
1 Pet. 2. adverſity, and the troubles of this World? For ſurely (as ſaith S. Pe-
1 Tim. 2. ter) Chriſt therefore ſuffered, to leave us an example to follow his
Romans 8. ſteps. And if we ſuffer with him, we ſhall be ſure alſo to raign with him
Matthew 5. in heaven. Not that the ſufferance of this tranſitory life ſhould be
Hebr. 11. worthy of that glory to come, but gladly ſhould we be contented to ſuffer, to be like Chriſt in our life, that ſo by our works we may glorifie our Father which is in Heaven. And as it is painful, and grievous to bear
Jacob 1. the Croſs of Chriſt in the griefs, and diſpleaſures of this life: ſo it bringeth forth the joyful fruit of hope, in all them that be exerciſed therewith. Let us not ſo much behold the pain, as the reward that ſhall follow that labor. Nay, let us rather endeavor our ſelves in our
1 Pet. 2. ſufferance, to endure innocently, and guiltles, as our Savior Chriſt did, for if we ſuffer for our deſervings, then hath not patience his perfect work in us: but if undeſervedly we ſuffer loſs of goods, and life, if we ſuffer to be evil ſpoken of for the love of Chriſt, this is thankful a-
*The patience of Chriſt.* fore God, for ſo did Chriſt ſuffer. He never did ſin, neither was any guile found in his mouth. Yea, when he was reviled with taunts, he reviled not again. When he was wrongfully dealt with, he threatned not again, nor revenged his quarrel, but delivered his cauſe to him that judgeth rightly.

*Perfect patience.* Perfect patience careth not what nor how much it ſuffereth, nor of whom it ſuffereth, whether of friend or foe: but ſtudieth to ſuffer innocently, and without deſerving. Yea, he in whom perfect charity is, careth ſo little to revenge, that he rather ſtudieth to do good for evil, to
Matthew 5. bleſs, and ſay well of them that curſe him, to pray for them & purſue
*The meekneſs of Chriſt.* him: according to the example of our Savior Chriſt, who is the moſt perfect example, and pattern of all meekneſs, & ſufferance, which hanging upon his Croſs in moſt fervent anguiſh, bleeding in every part of his bleſſed Body, being ſet in the midſt of his enemies, and crucifiers: & he, notwithſtanding the intolerable pains which they ſaw him in, being of them mocked, and ſcorned deſpitefully without all favor, and
Luke 15. compaſsion, had yet towards them ſuch compaſsion in heart, that he prayed to his Father of Heaven for them, and ſaid, O Father, forgive

them,

them, for they wote not what they do. What patience was it also which he shewed, when one of his own Apostles, and Servants which was put in trust of him, came to betray him unto his enemies to the death? He said nothing worse to him, but, Friend, wherefore art thou come? Thus (good people) should we call to mind the great examples of charity which Christ shewed in his passion, if we will fruitfully remember his passion. Such charity and love should we bear one to another, if we will be the true servants of Christ. For if we love but them, which love, and say well by us, what great thing is it that we do, saith Christ? Do not the Paynims, and open sinners so? We must be more perfect in our charity then thus, even as our Father in Heaven is perfect, which maketh the light of his Sun to rise upon the good, and the bad, and sendeth his rain upon the kind, and unkind. After this manner should we shew our charity indifferently, aswell to one as to another, aswel to friend, as to foe, like obedient children, after the example of our Father in Heaven. For if Christ was obedient to his Father, even to the death, and that the most shameful death (as the Jews esteem it) the death of the Cross: Why should we not be obedient to GOD in lower points of charity and patience? Let us forgive then our neighbours their small faults, as GOD for Christs sake hath forgiven us our great.

Matthew 15.

Matthew 5.

Ecclef. 28.

It is not meet that we should crave forgiveness of our great offences at GODS Hands, and yet will not forgive the small trespasses of our neighbours against us. We do call for mercy in vain, if we will not shew mercy to our neighbours. For if we will not put wrath, and displeasure forth of our hearts to our Christian brother, no more will GOD forgive the displeasure, and wrath that our sins have deserved afore him. For under this condition doth GOD forgive us, if we forgive other. It becometh not Christian men to be hard one to another, nor yet to think their neighbour unworthy to be forgiven. For howsoever unworthy he is, yet is Christ worthy to have thee do thus much for his sake, he hath deserved it of thee, that thou shouldst forgive thy neighbour. And GOD is also to be obeyed, which commandeth us to forgive, if we will have any part of the pardon which our Saviour Christ purchased once of GOD the Father, by shedding of his precious bloud. Nothing becometh Christs servants so much, as mercy and compassion. Let us then be favourable one to another, and pray we one for another, that we may be healed from all frailties of our life, the less to offend one the other, and that we may be of one mind, and one spirit, agreeing together in brotherly love, and concord, even like the dear children of GOD. By these means shall we move GOD to be merciful unto our sins, yea, and we shall be hereby the more ready to receive our Saviour, and Maker in his blessed Sacrament to our everlasting comfort, and health of soul. Christ delighteth to enter, and dwell in that soul where love, and charity ruleth, & where peace, and concord is seen. For thus writeth S. John, GOD is charity, he that abideth in charity abideth in GOD, and GOD in him.

Matthew 28.

Jacob 5.

Ephes. 5.

1 John 4.

1 John 2. And by this (ſaith he) we ſhall know that we be of GOD, if we love our brethren. Yea, and by this ſhall we know, that we be delivered from death to life, if we love one another. But he which hateth his brother (ſaith the ſame Apoſtle) abideth in death, even in the danger of everlaſting death, & is moreover the child of damnation, & of the devil, curſed of GOD, and hated (ſo long as he ſo remaineth) of God & all his Heavenly company. For as peace & charity maketh us the bleſſed children of Almighty God, ſo doth hatred, and envy make us the curſed children of the devil. GOD give us al grace to follow Chriſts examples in peace, and in charity, in patience, and ſufferance, that we now may have him our gueſt to enter, and dwell within us, ſo as we may be in full ſurety, having ſuch a pledge of our ſalvation. If we have him, and his favour, we may be ſure that we have the favour of God by his means. For he ſitteth on the right hand of GOD his Father, as our Protector and Atturney, pleading, and ſuing for us in all our needs, and neceſſities. Wherefore, if we want any gift of godly wiſdom, we may aſk it of GOD for Chriſts ſake, and we ſhall have it. Let us conſider, and examine our ſelves, in what want we be concerning this virtue of charity, and patience. If we ſee that our hearts be nothing inclined thereunto, in forgiving them that have offended againſt us, then let us knowledge our want, and wiſh to GOD to have it. But if we want it, and ſee in our ſelves no deſire thereunto, verily we be in a dangerous caſe before GOD, and have need to make much earneſt prayer to GOD, that we may have ſuch an heart changed, to the grafting in a new. For unleſs we forgive other, we ſhall never be forgiven of GOD. No, not all the prayers, and good works of other can paciſie GOD unto us, unleſs we be at peace, and at one with our neighbour. Nor all our deeds, and good works can move GOD to forgive us our debts to him, except we forgive to other. He ſetteth more by mercy, then by ſacrifice. Mercy moved our Saviour Chriſt to ſuffer for his enemies: it becometh us then to follow his example. For it ſhall little avail us to have in meditation the fruits and price of his paſſion, to magniſie them, and to delight or truſt in him, except we have in mind his examples in paſſion to follow them. If we thus therefore conſider Chriſts death, and will ſtick thereunto with faſt faith for the merit, and deſerving thereof, & will alſo frame ourſelves in ſuch wiſe to beſtow our ſelves, and all that we have by charity, to the behoof of our neighbour, as Chriſt ſpent himſelf wholly for our profit, then do we truly remember Chriſts death, and being thus followers of Chriſts ſteps, we ſhall be ſure to follow him thither where he ſitteth, now with the Father, and the Holy Ghoſt: to whom be all honour, and glory, Amen.

Romans 8.

The

# THE SECOND HOMILY,

## Concerning the death and paſsion of our Saviour CHRIST.

THat we may the better conceive ỹ great mercy, and goodneſs of our Saviour Chriſt, in ſuffering death univerſally for all men, it behoveth us to deſcend into the bottom of our conſcience, and deeply to conſider the firſt, and principal cauſe whereof he was compelled ſo to do. When our great grand father Adam had broken GODS Commandment, in eating the Apple forbidden him in Paradiſe, at the motion, and ſuggeſtion of his Wife, he purchaſed thereby, not onely to himſelf, but alſo to his poſterity for ever, the juſt wrath, and indignation of GOD, who according to his former ſentence pronounced at the giving of the Commandment, condemned both him, and all his to everlaſting death, both of body, and ſoul. For it was ſaid unto him, Thou ſhalt eat freely of every Tree in the Garden, but as touching the Tree of knowledge of good and ill, thou ſhalt in no wiſe eat of it; for in what hour ſoever thou eateſt thereof, thou ſhalt die the death. Now as the Lord had ſpoken, ſo it came to paſs. Adam took upon him to eat thereof, and in ſo doing he died the death, that is to ſay, he became mortal, he loſt the favor of GOD, he was caſt out of Paradiſe, he was no longer a Citizen of Heaven: but a fire-brand of Hell, and a bondſlave to the devil. To this doth our Savior bear witneſs in the Goſpel, calling us loſt ſheep, which have gone aſtray, and wandered from the true Shepherd of our ſouls. To this alſo doth S. Paul bear witneſs, ſaying, That by the offence of onely Adam, death came upon all men to condemnation. So that now neither he, or any of his had any right or intereſt at all in the Kingdom of Heaven, but were become plain reprobates, and caſt-aways, being perpetually damned to the everlaſting pains of hell fire. In this ſo great miſery, and wretchedneſs, if mankind could have recovered himſelf again, and obtained forgiveneſs at GODS hands, then had his caſe been ſomewhat tolerable, becauſe he might have attempted ſome way how to deliver himſelf from eternal death. But there was no way left unto him, he

Geneſ. 3.

Geneſ. 2.

Luke 15.
Romans 5.

could do nothing that might pacifie GODS wrath, he was altogether unprofitable in that behalf. There was not one that did good, no not one. And how then could he work his own salvation? Should he go about to pacifie GODS heavy displeasure, by offering up burnt sacrifices, according as it was ordained in the old Law; by offering up the blood of Oxen, the blood of Calves, the blood of Goats, the blood of Lambs, &c. O, these things were of no force nor strength to take away sins, they could not put away the anger of GOD, they could not cool the heat of his wrath, nor yet bring mankind into favor again, they were but only figures, and shadows of things to come, and nothing else. Reade the Epistle to the Hebrews, there shall you finde this matter largely discussed, there shall you learn in most plain words, that the bloody sacrifice of the old Law was unperfect, and not able to deliver man from the state of damnation by any means: so that mankind in trusting thereunto, should trust to a broken staff, and in the end deceive himself. What should he then do? Should he go about to serve, and keep the Law of GOD divided into two Tables, and so purchase to himself eternal life? Indeed, if Adam, and his posterity had been able to satisfie and fulfil the Law perfectly, in loving GOD above all things, and their neighbor as themselves: then should they have easily quenched the Lords wrath, and escaped the terrible sentence of eternal death pronounced against them by the mouth of Almighty GOD. For it is written, Do thus, and thou shalt live: that is to say, fulfil my Commandments, keep thy self upright, and perfect in them according to my will, then shalt thou live, and not die. Here is eternal life promised with this condition, and so that they keep, and observe the Law. But such was the frailty of mankind after his fall, such was his weakness, and imbecillity, that he could not walk uprightly in GODS Commandments, though he would never so fain, but daily, and hourly fell from his bounden duty, offending the Lord his GOD divers ways, to the great increase of his condemnation, insomuch that the Prophet David cryeth out on this wise: All have gone astray, all are become unprofitable, there is none that doth good, no not one. In this case what profit could he have by the Law? none at all. For as S. James saith, He that shall observe the whole Law, and yet faileth in one point, is become guilty of all. And in the Book of Deuteronomy it is written, Cursed be he (saith GOD) which abideth not in all things that are written in the book of the Law, to do them.

Heb. 9. Heb. 10. Luke 10. Psalm 5. James 2. Deut. 27.

Behold, the Law bringeth a curse with it, and maketh it guilty, not because it is of it self naught or unholy, (GOD forbid we should so think) but because the frailty of our sinful flesh is such, that we can never fulfil it, according to the perfection that the Lord requireth. Could Adam then (think you) hope or trust to be saved by the Law? No he could not. But the more he looked on the Law, the more he saw his own damnation set before his eyes, as it were in a clear glass. So that now of himself he was most wretched, and miserable, destitute of all hope, and never able to pacifie GODS heavy displeasure,

ſure, nor yet to eſcape the terrible judgment of GOD, whereunto he and all his poſterity were fallen, by diſobeying the ſtraight Commandment of the Lord their GOD. But O the abundant riches of Gods great mercy! O the unſpeakable goodneſs of his heavenly wisdom! When all hope of righteouſneſs was paſt on our part, when we had nothing in our ſelves, whereby we might quench his burning wrath, and work the ſalvation of our own ſouls, and riſe out of the miſerable eſtate wherein we lay: Then, even then did Chriſt the Son of God, by the appointment of his Father, come down from Heaven, to be wounded for our ſakes, to be reputed with the wicked, to be condemned unto death, to take upon him the reward of our ſins, and to give his Body to be broken on the Croſs for our offences. He (ſaith the Prophet Eſay, meaning Chriſt) hath borne our infirmities, and hath carried our ſorrows, the chaſtiſement of our peace was upon him, and by his ſtripes we were made whole. S. Paul likewiſe ſaith, GOD made him a ſacrifice for our ſins, which knew not ſin, that we ſhould be made the righteouſneſs of GOD by him. and S. Peter moſt agreably writing in this behalf, ſaith, Chriſt hath once dyed, and ſuffered for our ſins, the juſt for the unjuſt, &c. To theſe might be added an infinite number of other places to the ſame effect: but theſe few ſhall be ſufficient for this time.

Romans 11. Eſay 53. 2 Cor. 5.

Now then (as it was ſaid at the beginning) let us ponder, and weigh the cauſe of his death, that thereby we may be the more moved to glorifie him in our whole life. Which if you will have comprehended briefly in one word, it was nothing elſe on our part, but only the tranſgreſſion, and ſin of mankind. When the Angel came to warn Joſeph that he ſhould not fear to take Mary to his wife: Did he not therefore will the Childs Name to be called Jeſus, becauſe he ſhould ſave his people from their ſins? When John the Baptiſt preached Chriſt, and ſhewed him to the people with his finger: Did he not plainly ſay unto them, Behold the Lamb of GOD which taketh away the ſins of the World? When the woman of Canaan beſought Chriſt to help her daughter which was poſſeſt with a devil: Did he not openly confeſs that he was ſent to ſave the loſt Sheep of the Houſe of Iſrael, by giving his life for their ſins? It was ſin then, O man, even thy ſin that cauſed Chriſt the only Son of GOD to be crucified in the fleſh, and to ſuffer the moſt vile and ſlanderous death of the Croſs. If thou had'ſt kept thy ſelf upright, if thou had'ſt obſerved the Commandments, if thou had'ſt not preſumed to tranſgreſs the Will of GOD in thy firſt Father Adam: Then Chriſt, being in form of GOD, needed not to have taken upon him the ſhape of a ſervant: Being immortal in Heaven, he needed not to become mortal on Earth: Being ỹ true bread of the ſoul, he needed not to hunger: Being the healthful water of life, he needed not to thirſt: Being life it ſelf, he needed not to have ſuffered death. But to theſe, and many other ſuch extremities, was he driven by thy ſin, which was ſo manifold, and great, that GOD could be only pleaſed in him, and none other. Canſt thou think of this,

John 1. Matthew 18. Romans 8.

O

O ſinful man, and not tremble within thy ſelf? Canſt thou hear it quietly without remorſe of conſcience, and ſorrow of heart? Did Chriſt ſuffer his paſſion for thee, and wilt thou ſhew no compaſſion towards him? While Chriſt was yet hanging on the Croſs, and yeilding up the Ghoſt, the Scripture witneſſeth that the vail of the Temple did rent in twain, and the earth did quake, that the ſtones clave aſunder, that the graves did open, and the dead bodies riſe. And ſhall the heart of man be nothing moved to remember how grievouſly, and cruelly he was handled of the Jews for our ſins? Shall man ſhew himſelf to be more hard-hearted then ſtones, to have leſs compaſſion then dead bodies: call to mind, O ſinful creature, and ſet before thine eyes Chriſt crucified. Think thou ſeeſt his body ſtretched out in length upon the Croſs, his head crowned with ſharp thorns, and his Hands, and his Feet pearced with nails, his Heart opened with a long ſpear, his Fleſh rent, and torn with whips, his Brows ſweating water and blood. Think thou heareſt him now crying in an intolerable agony to his Father, and ſaying, My GOD my GOD why haſt thou forſaken me? Couldſt thou behold this woful ſight, or hear this mournful voice, without tears, conſidering that he ſuffered all this, not for any deſert of his own, but only for the grievouſnes of thy ſins? O that mankind ſhould put the everlaſting Son of GOD to ſuch pains! O that we ſhould be the occaſion of his death, and the only cauſe of his condemnation, May we not juſtly cry, Wo worth the time that ever we ſinned? O my brethren, let this Image of Chriſt crucified, be alwayes printed in our hearts, let it ſtir us up to the hatred of ſin, and provoke our minds to the earneſt love of Almighty GOD. For why, is not ſin think you, a grievous thing in his ſight, ſeeing for the tranſgreſſing of GODS precept in eating of one Apple, he condemned all the World to perpetual death, and would not be pacifyed, but only with the blood of his own Son: True, yea moſt true is that ſaying of David: Thou O Lord, hateſt all them that work iniquity, neither ſhall the wicked and evil man dwell with thee. By the mouth of his holy Prophet Eſay, he cryed mainly out againſt ſinners, and ſaith, Wo be unto you that draw iniquity with cords of vanity, and ſin as it were with cart-ropes.

Matthew 27.

Pſalm 5.

Eſay 5.

Did not he give a plain token how greatly he hated, and abhorred ſin, when he drowned all the World ſave only eight perſons: when he deſtroyed Sodom, and Gomorrhe with fire, & brimſtone: when in three days ſpace he killed with peſtilence threeſcore, and ten thouſand for Davids offence: when he drowned Pharao, and all his hoſt in the red Sea: when he turned Nebuchadonoſor the King into the form of a brute beaſt, creeping upon all four: when he ſuffered Achitophel, and Judas to hang themſelves upon the remorſe of ſin, which was ſo terrible to their eyes? A thouſand ſuch examples are to be found in Scripture, if a man would ſtand to ſeek them out. But what need we: this one example which we have now in hand, is of more force, and ought more to move us, then all the reſt. Chriſt being the Son of GOD, and perfect GOD himſelf, who never committed ſin, was compelled to come down from

Geneſis 7.

Geneſis 19.

1 Kings 26.

Exodus 14.

Daniel 14.

1 Kings 27.

Acts 1.

Heaven

Heaven, to give his body to be bruiſed, and broken on the Croſs of our ſins. Was not this a manifeſt token of GODS great wrath, and diſpleaſure towards ſin, that he could be pacifyed by no other means, but only by the ſweet, and precious blood of his dear Son? O ſin, ſin, that ever thou ſhouldſt drive Chriſt to ſuch extremity! Wo worth the time that ever thou cameſt into the World. But what booteth it now to bewail? Sin is come, and ſo come, that it cannot be avoided. There is no man living, no, not the juſteſt man on the earth, but he falleth ſeven times a day, Solomon ſaith. And our Saviour Chriſt, although he had delivered us from ſin, yet not ſo, that we ſhall be free from committing ſin: but ſo, that it ſhall not be imputed to our condemnation. He hath taken upon him the juſt reward of ſin, which was death, and by death hath overthrown death, that we believing in him, might live for ever and not dy. Ought not this to engender extream hatred of ſin in us, to conſider that it did violently as it were, pluck God out of Heaven, to make him feel the horrors and pains of death? O that we would ſometimes conſider this in the midſt of our pomps, and pleaſures! it would bridle the outragiouſneſs of the fleſh, it would abate and aſſwage our carnal affections, it would reſtrain our fleſhly appetites, that we ſhould not run at random as we commonly do. To commit ſin wilfully and deſperately without fear of God, is nothing elſe but to crucify Chriſt anew, as we are expreſly taught in the Epiſtle to the Hebrews. Which thing if it were deeply printed in all mens hearts, then ſhould not ſin raign every where ſo much as it doth, to the great grief and torment of Chriſt now ſitting in Heaven. Proverbs 24. Romans 6.

Let us therefore remember, and alwayes bear in mind Chriſt crucifyed, that thereby we may be inwardly moved both to abhor ſin thoroughly, and alſo with an earneſt, and zealous heart to love GOD. For this is another fruit which the memorial of Chriſts death ought to work in us, an earneſt and unfeigned love towards GOD. So GOD loved the World (ſaith S. John) that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have life everlaſting. If GOD declared ſo great love towards us his ſilly creatures: how can we of right but love him again? Was not this a ſure pledge of his love, to give us his own Son from Heaven? He might have given us an Angel, if he would, or ſome other creature, & yet ſhould his love have been far above our deſerts. Now he gave us not an Angel, but his Son. And what Son? His only Son, his natural Son, his welbeloved Son, even that Son whom he had made Lord and ruler of all things. Was not this a ſingular token of great love? But to whom did he give him? He gave him to the whole World, that is to ſay, to Adam, and all that ſhould come after him. O Lord, what had Adam, or any other man deſerved at GODS hands, that he ſhould give us his own Son? We are all miſerable perſons, ſinful perſons, damnable perſons, juſtly driven out of Paradiſe, juſtly excluded from Heaven, juſtly condemned to hell fire: And yet (ſee a wonderful token of GODS love!) he gave his only begotten

Son,

Son, us, I say, that were his extream, and deadly enemies, that we by vertue of his bloud shed upon the Crois, might be clean purged from our sins, and made righteous again in his sight. Who can chuse but marvel to hear that GOD should shew such unspeakable love towards us, that were his deadly enemies? Indeed, O mortal man, thou oughtest of right to marvel at it, & to acknowledge therein GODS great goodnes, and mercy towards mankind, which is so wonderful, that no flesh, be it never so worldly wise, may well conceive it, or expres it. For as S. Paul testifyeth, GOD greatly commendeth, and setteth out his love towards us, in that he sent his Son Christ to dy for us, when we were yet sinners, and open enemies of his Name. If we had in any manner of wise deserved it at his hands, then had it been no marvel at all: but there was no desert on our part wherefore he should do it. Therefore, thou sinful creature, when thou heares that GOD gave his Son to dy for the sins of the World, think not he did it for any desert or goodnes that was in thee, for thou wast then the bondslave of the devil: But fall down upon thy knees, and cry with the Prophet David, O Lord, what is man, that thou art so mindful of him: or the son man, that thou so regardest him? And seeing he hath greatly loved thee, endeavour thy self to love him again with all thy heart, with all thy soul, and with all thy strength, that therein thou mayest appear not to be worthy of his love. I report me to thine own conscience, whether thou would'st not think thy love ill bestowed upon him, that could not find in his heart to love thee again? If this be true, (as it is most true) then think how greatly it behooved thee in duty to love GOD, which hath so greatly loved thee, that he hath not spared his own only Son from so cruel, and shamful a death for thy sake. And hitherto concerning the cause of Christs death, and passion, which as it was on our part most horrible and grievous sin, so on the other side it was the free gift of GOD, proceeding of his meer, and tender love towards mankind, without any merit, or desert of our part. The Lord for his mercies sake grant that we never forget this great benefit of our salvation in Christ Jesu, but that we alwayes shew our selves thankful for it, abhorring all kind of wickednes, and sin, and applying our minds wholly to the service of GOD, and the diligent keeping of his Commandments.

Romans 5.

Psalm 8.

Now it remaineth that I shew unto you, how to apply Christs death & passion to our comfort, as a medicine to our wounds, so that it may work the same effect in us wherefore it was given, namely, the health, and salvation of our souls. For as it profiteth a man nothing to have salve, unles it be well applyed to the part infected: so the death of Christ shall stand us in no force, unles we apply it to our selvs in such sort as God hath appointed. Almighty GOD commonly worketh by means, and in this thing he hath also ordained a certain mean whereby we may take fruit, and profit to our souls health.

What mean is that? Forsooth it is faith: not an unconstant or wavering faith: but a sure stedfast, grounded, & unfeigned faith. God sent

his

his Son into the World (ſaith S. John) To what end? That whoſoever believeth in him ſhould not periſh, but have life everlaſting. Mark theſe words: that whoſoever believeth in him. Here is the mean whereby we muſt apply the fruits of Chriſts death unto our deadly wound. Here is the mean whereby we muſt obtain eternal life, namely faith. For (as S. Paul teacheth in his Epiſtle to the Romans) With the heart man believeth unto righteouſneſs, and with the mouth confeſsion is made unto ſalvation. Paul being demanded of the keeper of the priſon, what he ſhould do to be ſaved, made this anſwer, Believe in the Lord Jeſus, ſo ſhalt thou, and thine houſe both be ſaved. After the Evangeliſt had deſcribed, and ſet forth unto us at large, the life, and the death of the Lord Jeſus, in the end he concludeth with theſe words, Theſe things are written, that we may believe Jeſus Chriſt to be the Son of GOD, and through faith obtain eternal life. To conclude with the words of S. Paul, which are theſe, Chriſt is the end of the Law unto ſalvation, for every one that doth believe. By this then, you may well perceive, that the onely mean, and inſtrument of ſalvation required of our parts, is faith, that is to ſay, a ſure truſt and confidence in the mercies of GOD: whereby we perſwade our ſelves, that GOD both hath, and will forgive our ſins, that he hath accepted us again into his favor, that he hath releaſed us from the bonds of damnation, and received us again into the number of his Elect people, not for our merits or deſerts, but onely and ſolely for the merits of Chriſts death, and paſsion, who became man for our ſakes, and humbled himſelf to ſuſtain the reproach of the Croſs, that we thereby might be ſaved; and made inheritors of the Kingdom of Heaven. This faith is required at our hands. And this if we keep ſtedfaſtly at our hearts, there is no doubt, but we ſhall obtain ſalvation at GODS hands, as did Abraham, Iſaac, & Jacob, of whom the Scripture ſaith, that they believed, and it was imputed unto them for righteouſneſs. Was it imputed unto them onely, and ſhall it not be imputed unto us alſo? Yes, if we have the ſame faith as they had, it ſhall be as truly imputed unto us for righteouſneſs, as it was unto them. For it is one faith that muſt ſave both us, and them, even a ſure, and ſtedfaſt faith in Chriſt Jeſus, who as ye have heard, came into the World for this end, that whoſoever believe in him, ſhould not periſh, but have life everlaſting. But here we muſt take heed, that we do not halt with GOD through an unconſtant and wavering faith, but that it be ſtrong, and ſtedfaſt to our lives end. He that wavereth (ſaith S. James) is like a wave of the Sea, neither let that man think that he ſhall obtain any thing at GODS hands. Peter coming to Chriſt upon the water, becauſe he fainted in faith, was in danger of drowning. So we, if we begin to waver or doubt, it is to be feared leſt we ſhall ſink as Peter did, not in the water, but into the bottomleſs pit of Hell fire. Therefore I ſay unto you, that we muſt apprehend the merits of Chriſts death and paſsion by faith, and that with a ſtrong, and ſtedfaſt faith, nothing doubting, but that Chriſt

John 3.
Romans 10.
Acts 16.
John 26.
Romans 10.
Geneſis 15.
Romans 7.
John 3.
James 1.
Matthew 14.

by

by his own oblation, and once offering of himself upon the Crosse, hath taken away our sins, and hath restored us again into Gods favor, so fully, and perfectly, that no other sacrifice for sin, shall hereafter be requisite or needful in all the World.

Thus have you heard in few words, the mean whereby we must apply the fruits, and merits of Christs death unto us, so that it may work the salvation of our souls, namely, a sure, stedfast, perfect, and grounded faith. For as all they which beheld stedfastly the brazen Serpent, were healed, and delivered at the very sight thereof, from their corporal diseases, and bodily stings: even so all they which behold Christ crucified with a true, and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or many in number. Therefore (dearly beloved) if we chance at any time through frailty of the flesh, to fall into sin (as it cannot be chosen, but we must needs fall often) and if we feel the heavy burthen thereof to press our souls, tormenting us with the fear of death, hell, and damnation, let us then use that mean which God hath appointed in his Word, to wit, the mean of faith, which is the onely instrument of salvation now left unto us. Let us stedfastly behold Christ crucified with the eye of our heart. Let us onely trust to be saved by his death, and passion, and to have our sins clean washed away through his most precious blood, that in the end of the World, when he shall come again to judge both the quick, and the dead he may receive us into his heavenly Kingdom, and place us in the number of his Elect, and chosen people, there to be partakers of that immortal, and everlasting life, which he hath purchased unto us by vertue of his bloody wounds. To him therefore with the Father, and the Holy Ghost, be all honor, and glory, World without end. Amen.

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AN

# AN HOMILY OF THE Resurrection of our Saviour JESUS CHRIST.

## *For Easter Day.*

IF ever at any time the greatneſs or excellency of any matter ſpiritual or temporal, hath ſtirred up your minds to give diligent ear (good Chriſtian people, and welbeloved in our Lord, and Savior Jeſus Chriſt) I doubt not but that I ſhall have you now at this preſent ſeaſon moſt diligent, and ready hearers of the matter which I have at this time to open unto you: for I come to declare that great, and moſt comfortable Article of our Chriſtian Religion, & faith, the Reſurrection of our Lord Jeſus. So great ſurely is the matter of this Article, and of ſo great weight, and importance, that it was thought worthy to keep our ſaid Savior ſtill on earth, forty days after he was riſen from death to life, to the confirmation, & eſtabliſhment thereof in the hearts of his Diſciples. So that (as Luke clearly teſtifieth in the firſt Chapter of the Acts of the Apoſtles) he was converſant with his Diſciples by ỹ ſpace of forty days continually together, to the intent he would in his perſon, being now glorified, teach, and inſtruct them, which ſhould be the teachers of other, fully, & in moſt abſolute, & perfect wiſe, the truth of this moſt Chriſtian Article, which is the ground, & foundation of our whole Religion, before he would aſcend up to his Father into ỹ heavens, there to receive the glory of his moſt triumphant conqueſt, and victory. Aſſuredly, ſo highly comfortable is this Article to our conſciences, that it is even the very lock, and key of all our Chriſtian Religion, and Faith. If it were not true (ſaith the holy Apoſtle Paul) that Chriſt roſe again, then our preaching were in vain, our faith which you have received, were but void, ye were yet in the danger of your ſins. If Chriſt be not riſen 1 Cor. 15.

again, (ſaith the Apoſtle) then are they in very evil caſe, and utterly periſhed, that be entred their ſleep in Chriſt; then are we moſt miſerable of all men, which have our hope fixed in Chriſt, if he be yet under the power of death, and as yet not reſtored to his bliſs again. But now he is riſen again from death (ſaith the Apoſtle Paul) to be the firſt fruits of them that be aſleep, to the intent to raiſe them to everlaſting life again: Yea, if it were not true that Chriſt is riſen again, then were it neither true that he is aſcended up to Heaven, nor that he ſent down from heaven unto us the Holy Ghoſt, nor that he ſitteth on the right hand of his heavenly Father, having the rule of heaven, and earth, raigning (as the Pſalm 17. Prophet ſaith) from Sea to Sea, nor that he ſhould after this world, be the Judge alwel of the living as of the dead, to give reward to ỹ good, and judgment to ỹ evil. That theſe links therefore of our faith ſhould all hang together in ſtedfaſt eſtabliſhment, and confirmation, it pleaſed our Savior not ſtraightway to withdraw himſelf from the bodily preſence and ſight of his Diſciples, but he choſe out forty days, wherein he would declare unto them, by manifold, and moſt ſtrong arguments & tokens, that he had conquered death, & that he was alſo truly riſen again to life. Luke 24. He began (ſaith Luke) at Moſes, and all the Prophets, and expounded unto them the Prophecies that were written in all the Scriptures of him, to the intent to confirm the truth of his reſurrection, long before ſpoken of: which he verified indeed, as it is declared very apparently, and manifeſtly, by his oft appearance to ſundry perſons at ſundry times. Firſt, he Matthew 28. ſent his Angels to the Sepulchre, who did ſhew unto certain women the empty grave, ſaving that the burial-linen remained therein. And by theſe ſigns were theſe women fully inſtructed, that he was riſen again, and ſo did they teſtifie it openly. After this Jeſus himſelf appeared to John 20. Mary Magdalene, and after that to certain other women, and ſtraight afterward he appeared to Peter, then to the two Diſciples, which were going to Emaus. He appeared to the Diſciples alſo, as they were gathered together, for fear of the Jews, the door ſhut. At another time he was 1 Cor. 15. Luke 24. ſeen at the Sea of Tiberias of Peter, and Thomas, and of other Diſciples, when they were fiſhing. He was ſeen of more then five hundred John 21. brethren in the mount of Galilee, where Jeſus appointed them to be, by his Angel, when he ſaid, Behold, he ſhall go before you into Galilee, there ſhall ye ſee him as he hath ſaid unto you. After this he appeared unto James: and laſt of all he was viſibly ſeen of all the Apoſtles, at ſuch time Acts 1. as he was taken up into Heaven. Thus at ſundry times he ſhewed himſelf after he was riſen again, to confirm, and ſtabliſh this Article. And in theſe revelations ſometime he ſhewed them his hands, his feet, & his ſide, and bad them touch him, that they ſhould not take him for a Ghoſt or a Spirit. Sometime he alſo did eat with them, but ever he was talking with them of the everlaſting Kingdom of GOD, to aſſure the truth of his Reſurrection. For then he opened their underſtanding, that Luke 24. they might perceive the Scriptures, and ſaid unto them: Thus it is written, and thus it behooved Chriſt to ſuffer, and to riſe from death the third day, & that there ſhould be preached openly in his Name pardon,

and

and remiſſion of ſins to all the Nations of the World. Ye ſee (good Chriſtian people) how neceſſary this Article of our faith is, ſeeing it was proved of Chriſt himſelf by ſuch evident reaſons, and tokens, by ſo long time, and ſpace. Now therefore as our Saviour was diligent for our comfort and inſtruction to declare it: ſo let us be as ready in our belief to receive it to our comfort, and inſtruction. As he died not for himſelf, no more did he riſe again for himſelfe He was dead (ſaith S. Paul) for our ſins, and roſe again for our juſtification. O moſt comfortable word, evermore to be born in remembrance! He died (ſaith he) to put away ſin, he roſe again to endow us with righteouſneſſe, his death took away ſin, and malediction, his death was the ranſome of them both; his death deſtroyed death, and overcame the devil, which had ỹ power of death in his ſubjection, his death deſtroyed hell, with all the damnation thereof. Thus is death ſwallowed up by Chriſts victory, thus is hell ſpoiled for ever. If any man doubt of this victory, let Chriſts glorious Reſurrection declare him the thing. If death could not keep Chriſt under his dominion and power, but that he roſe again, it is manifeſt that his power was overcome. If death be conquered, then muſt it follow, that ſinne, wherefore death was appointed as the wages, muſt be alſo deſtroyed. If death, and ſinne be vaniſhed away, then is the devils tyranny vaniſhed, which had the power of death, and was the author, and brewer of ſinne, and the ruler of Hell. If Chriſt had the victory of them all, by the power of his death, and openly proved it by his moſt victorious and valiant Reſurrection (as it was not poſſible for his great might to be ſubdued of them) and it is true that Chriſt died for our ſins, and roſe again for our juſtification: Why may not we, that be his members by true faith, rejoyce, and boldly ſay with the Prophet Oſee, and the Apoſtle Paul, Where is thy dart, O death? where is thy victory, O hell? Thanks be unto GOD, ſay they, which hath given us the victory by our Lord Chriſt Jeſus. 1 Cor. 15.

This mighty conqueſt of his Reſurrection, was not only ſignifyed before by divers figures of the old Teſtament, as by Sampſon, when he ſlew the Lyon, out of whoſe mouth came ſweetneſs, and hony, and as David bare his figure when he delibered the Lamb out of the Lyons mouth, and when he overcame, and ſlew the great gyant Goliah, and as when Jonas was ſwallowed up in the Whales mouth, and caſt up again on land alive: but was alſo moſt clearly propheſied by the Prophets of the old Teſtament, & in the new alſo confirmed by the Apoſtles: he hath ſpoiled, ſaith S. Paul, rule, and power, and all the dominion of our ſpiritual enemies. He hath made a ſhew of them openly, and hath triumphed over them in his own perſon. This is the mighty power of the Lord, whom we believe on. By his death hath he wrought for us this victory, and by his Reſurrection, hath he purchaſed everlaſting life, and righteouſneſs for us. It had not been enough to be delivered by his death from ſin, except by his Reſurrection we had been endowed with righteouſneſſe. And it ſhould not avail us to be delivered from death, except he had riſen again, to open for us the gates of Heaven, to enter into 1 Kings 17. Jonas 2. Coloſſ. 2.

life everlasting. And therefore S. Peter thanketh GOD the Father
1 Pet. 1. of our Lord Jesus Christ for his abundant mercy, because he hath begotten us (saith he) unto a lively hope by the Resurrection of Jesus Christ from death, to enjoy an inheritance immortal, that never shall perish, which is laid up in Heaven for them that be kept by the power of GOD, through faith. Thus hath his Resurrection wrought for us life, and righteousnesse. He passed through death and hell, to the intent to put us in good hope, that by his strength we shall do the same: he payed the ransome of sin, that it should not be laid to our charge. He destroyed the devil, and all his tyranny, and openly triumphed over him, and took away from him all his captives, & hath raised, and set them with himself among the heavenly Citizens above. He dyed, to destroy the rule of the devil in us: and he rose again to send down his holy Spirit to rule in our hearts, to endow us with perfect righteousnesse. Thus it is true
Psalm 84. that David sung, Veritas de terra orta est, & justitia de cœlo prospexit. The truth of GODS promise is in earth to man declared, or from the earth is the everlasting verity, GODS Son, risen to life, and the true righteousnes of the Holy Ghost looking out of Heaven, & in most liberall larges dealt upon all the world: thus is glory, & praise rebounded upwards to GOD above, for his mercy, and truth. And thus is peace come down from Heaven to men of good, and faithful hearts. Thus is mercy
Psalm 48. and truth, as David writeth, together met: thus is peace and righteousnes imbracing, & kissing each other. If thou doubtest of so great wealth and felicity that is wrought for thee, O man, call to thy mind that therefore hast thou received into thine own possession the everlasting verity, our Saviour Jesus Christ, to confirm to thy conscience the truth of all this matter. Thou hast received him, if in true faith, and repentance of heart thou hast received him: If in purpose of amendment, thou hast received him, for an everlasting gage or pledge of thy salvation, thou hast received his Body which was once broken, and his blood which was shed for the remission of thy sinne. Thou hast received his Body, to have within thee the Father, the Son, and the Holy Ghost, for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their presence. Thou hast received his body to endow thee with everlasting righteousnesse, to assure thee of everlasting blisse, and life of thy soul. For with Christ by true faith art
Ephe. 4. thou quickned again (saith S. Paul) from death of sinne, to life of grace, and in hope translated from corporal, and everlasting death, to the everlasting life of glory in Heaven, where now thy conversation should be, and thy heart, and desire set. Doubt not of the truth of this matter, how great, and high soever these things be. It becometh GOD to do no small deeds, how impossible soever they seem to thee. Pray to GOD that thou mayst have faith to perceive this great mystery of Christs Resurrection: that by faith thou mayest certainly believe, nothing to be impossible with GOD. Only bring thou faith to Christs holy Word, and Sacrament. Let thy repentance shew thy faith: let thy purpose of amendment, & obedience of thy heart to Gods Law, hereafter declare thy

true

true belief. Endeavor thy ſelf to ſay with S. Paul, From henceforth our converſation is in Heaven, from whence we look for a Saviour, even the Lord Jeſus Chriſt, which ſhall change our vile bodies, that they may be faſhioned like his glorious Body, which he ſhall do by the ſame power whereby he roſe from death, and whereby he ſhall be able to ſubdue all things unto himſelf. Thus (good Chriſtian people) forasmuch as ye have heard theſe ſo great, and excellent benefits of Chriſts mighty, and glorious Reſurrection, as how that he hath ranſomed ſin, overcome the devil, death, and hell, and hath victoriouſly gotten the better hand of them all, to make us free, and ſafe from them, and knowing ẏ we be by this benefit of his Reſurrection riſen with him by our faith, unto life everlaſting, being in full ſurety of our hope, that we ſhall have our bodies likewiſe raiſed again from death, to have them glorifyed in immortality, and joyned to his glorious Body, having in the mean while his holy Spirit within our hearts as a ſeal, and pledge of our everlaſting inheritance, by whoſe aſsiſtance we be replenished with all righteouſneſs, by whoſe power we ſhall be able to ſubdue all our evil affections, riſing againſt the pleaſure of GOD. Theſe things, I ſay, well conſidered, let us now in the reſt of our life declare our faith that we have in this moſt fruitful Article, by framing our ſelves thereunto, in riſing dayly from ſin, to righteouſneſs, and holineſs of life. For what ſhall it avail us (ſaith S. Peter) to be eſcaped, and delivered from the filthineſs of the World, through the knowledge of the Lord, and Saviour Jeſus Chriſt, if we be entangled again therewith, and be overcome again? Certainly it had been better (ſaith he) never to have known the way of righteouſneſs, then after it is known, and received, to turn back again from the holy Commandment of GOD given unto us: For ſo ſhall the proverb have place in us, where it is ſaid, The Dog is turned to his vomit again, and the Sow that was waſhed, to her wallowing in the mire again. What a ſhame were it for us, being thus ſo clearly, and freely waſhed from our ſin, to return to the filthineſs thereof again? What a folly were it, thus endowed with righteouſneſs, to loſe it again? What madneſs were it to loſe the inheritance that we be now ſet in, for the vile, and tranſitory pleaſure of ſin? And what a unkindneſs ſhould it be, where our Saviour Chriſt of his mercy is come to us, to dwell with us as our gueſt, to drive him from us, to baniſh him violently out of our ſouls, and inſtead of him in whom is all grace, and vertue, to receive the ungracious ſpirit of the devil, the founder of all naughtineſs, and miſchief? How can we finde in our hearts to ſhew ſuch extream unkindneſs to Chriſt which hath now ſo gently called us to mercy, and offered himſelf unto us, and he now entred within us? yea, how dare we be ſo bold to renounce the preſence of the Father, the Son, and the Holy Ghoſt, (for where one is, there is GOD all whole in Majeſty, together with all his power, wiſdom, and goodneſs) and fear not I ſay the danger, and peril of ſo traiterous a defiance, and departure? Good Chriſtian brethren, and ſiſters, adviſe your ſelves, conſider the dig-

Phil. 4.

2 Pet. 2.

nity that ye be now ſet in, let no folly looſe the thing that grace hath
Epheſ. 6. ſo preciouſly offered, and purchaſed; let not wilfulneſs, and blindneſs put out ſo great light that is now ſhewed unto you. Onely take good hearts unto you, and put upon you all the Armor of GOD, that ye may ſtand againſt your enemies, which would again ſubdue you, and
1 Pet. 1. bring you into their thraldom. Remember ye be bought from your vain converſation, and that your freedom is purchaſed neither with gold nor ſilver, but with the price of the precious Blood of that innocent Lamb Jeſus Chriſt, which was ordained to the ſame purpoſe before the World was made. But he was ſo declared in the latter time of grace, for your ſakes which by him have your faith in GOD, who hath raiſed him from death, and hath given him glory, that you ſhould have your faith, and hope towards GOD. Therefore as you have hitherto followed the vain luſts of your minds, and ſo diſpleaſed GOD, to the danger of your ſouls: So now, like obedient children thus purified by faith, give your ſelves to walk that way which GOD moveth you to, that ye may receive the end of your faith, the ſalvation of your ſouls. And as ye have given your bodies to unrighteouſneſs, to ſin after ſin:
1 Pet. 1. Romans 6. ſo now give your ſelves to righteouſneſs, to be ſanctified therein. If ye delight in this Article of your faith, that Chriſt is riſen again from death to life: then follow you the example of his Reſurrection, as
Romans 6. S. Paul exhorteth us, ſaying, As we be buried with Chriſt by our Baptiſm into death, ſo let us daily die to ſin, mortifying, and killing the evil deſires, and motions thereof. And as Chriſt was raiſed up from death by the glory of the Father, ſo let us riſe to a new life, and walk continually therein, that we may likewiſe as natural children live a converſation to move men to glorifie our Father which is in Heaven. If we then be riſen with Chriſt by our faith to the hope of everlaſting
Matthew 5. life: let us riſe alſo with Chriſt, after his example, to a new life, and leave our old. We ſhall then be truly riſen, if we ſeek for things that be heavenly, if we have our affection on things that be above, and not on things that be on the earth. If ye deſire to know what theſe Earthly things be which ye ſhould put of, and what be the heavenly things above, that ye ſhould ſeek, and enſue, S. Paul in the Epiſtle to the Coloſ-
Coloſ. 3. ſians declareth, when he exhorteth us thus: Mortifie your earthly members, and old affection of ſin, as fornication, uncleanneſs, unnatual luſt, evil concupiſence, and covetouſneſs, which is worſhipping of Idols, for the which things, the wrath of GOD is wont to fall on the children of unbelief, in which things once ye walked, when ye lived in them. But now put ye alſo away from you, wrath, fierceneſs, maliciouſneſs, curſed ſpeaking, filthy ſpeaking, out of your mouths. Lie not one to another, that the old man with his works be put off, and the new be put on. Theſe be the earthly things which S. Paul moved you to caſt from you, and to pluck your hearts from them. For in following theſe, ye declare your ſelves earthly, and worldly. Theſe be the fruits of the earthly Adam. Theſe ſhould you daily kill, by good diligence, in withſtanding the deſires of them, that ye might riſe to

righte-

righteouſneſs. Let your affection from henceforth be ſet on Heavenly things, ſue, and ſearch for mercy, kindneſſe, meekneſſe, patience, forbearing one another, and forgiving one another. If any man have a quarrel to another, as Chriſt forgave you, even ſo do ye. If theſe, and ſuch other Heavenly vertues ye enſue in the reſidue of your life, ye ſhall ſhew plainly that ye be riſen with Chriſt, and that ye be the Heavenly children of your Father in Heaven, from whom, as from ỳ Giver, come theſe graces, and gifts. Yee ſhall prove by this manner, that your converſation is in Heaven, where your hope is: and not on Earth, following the beaſtly appetites of the fleſh. Ye muſt conſider ỳ ye be therefore cleanſed, & renewed, that ye ſhould from henceforth ſerve GOD in holineſſe, and righteouſneſſe all the dayes of your lives, that ye may raign with him in everlaſting life: if ye refuſe ſo great grace, whereto ye be called, that other thing do ye, then heap to your damnation more and more, and ſo provoke GOD to caſt his diſpleaſure upon you, and to revenge his mockage of his holy Sacraments in ſo great abuſing of them: apply your ſelves (good friends) to live in Chriſt, that Chriſt may ſtill live in you, whoſe favour, and aſſiſtance if ye have, then have ye everlaſting life already, within you, then can nothing hurt you. Whatſoever is hitherto done, and committed, Chriſt ye ſee hath offered you pardon, and clearly received you to his favour again, in full ſurety whereof, ye have him now inhabiting, and dwelling within you. Only ſhew your ſelves thankful in your lives, determine with your ſelves to refuſe, and avoid all ſuch things in your converſations, as ſhould offend his eyes of mercy. Endevour your ſelves that way to riſe up again, which way ye fell into the well or pit of ſinne: if by your tongue you have offended, now thereby riſe again, and glorifie GOD therewith, accuſtome it to laud, and praiſe the Name of GOD, as ye have therewith diſhonoured it. And as ye have hurt the name of your neighbour, or otherwiſe hindred him, ſo now intend to reſtore it to him again. For without reſtitution GOD accepteth not your confeſſion, nor yet your repentance. It is not enough to forſake evill, except you ſet your courage to do good. By what occaſion ſoever you have offended, turn now the occaſion to the honouring of GOD, and profit of your neighbour. Truth it is that ſin is ſtrong, and affections unruly. Hard it is to ſubdue, and reſiſt our nature ſo corrupt, and leavened with the ſowre bitterneſs of the poyſon which we received by the inheritance of our old Father Adam. But yet take good courage, ſaith our Saviour Chriſt, for I have overcome the World, and all other enemies for you. Sin ſhall not have power over you, for ye be now under grace, ſaith S. Paul Though your power be weak, yet Chriſt is riſen again to ſtrengthen you in your battel, his Holy Spirit ſhall help your infirmities. In truſt of his mercy, take you in hand to purge this old leaven of ſin, that corrupteth, and ſowreth the ſweetneſſe of our life before GOD, that ye may be as new, and freſh dow, void of all ſowre leaven of wickedneſſe: ſo ſhall ye ſhew your ſelves to be ſweet bread to GOD, that he may have his delight in you. I ſay,

kill, & offer you up the worldly, and earthly affections of your bodies. For Chriſt our Eaſter Lamb is offered up for us, to ſtay the power of ſin, to deliver us from the danger thereof, and to give us example to dy to ſin in our lives. As the Jewes did eat their Eaſter Lamb, and kept their feaſt in remembrance of their deliverance out of Ægypt: Even ſo let us keep our Eaſter feaſt in the thankful remembrance of Chriſts benefits, which he hath plentifully wrought for us by his Reſurrection, & paſſing to his Father, whereby we are delivered from the captivity, & thraldom of all our enemies. Let us in like manner paſſe over the affections of our old converſation, that we may be delivered from the bondage thereof, & riſe with Chriſt. The Jews kept their feaſt in abſtaining from leavened bread, by the ſpace of ſeven dayes. Let us Chriſtian folk keep our holy day in ſpiritual manner, that is, in abſtaining, not from material leavened bread, but from the old leaven of ſin, the leaven of maliciouſneſſe, & wickedneſſe. Let us caſt from us the leaven of corrupt doctrine, that will infect our ſouls. Let us keep our feaſt the whole term of our life, with eating the bread of pureneſs, of godly life, and truth of Chriſts doctrine. Thus ſhall we declare that Chriſts gifts, and graces have their effect in us, and that we have the right belief, and knowledge of his holy Reſurrection: where truely, if we apply our faith to the vertue thereof in our life, & conform us to the example, and ſignification meant thereby, we ſhall be ſure to riſe hereafter to everlaſting glory, by the goodneſſe, and mercy of our Lord Jeſus Chriſt: to whom with the Father, and the Holy Ghoſt, be all glory, thanksgiving, and praiſe, in infinita ſeculorum ſecula.

Exodus 7.

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# AN HOMILY OF THE

## Worthy receiving, and reverend eſteeming of the Sacrament of the Body, and Blood of Chriſt.

THE great love of our Saviour Chriſt towards mankinde (good Chriſtian people) doth not onely appear in that dear bought benefit of our redemption, and ſalvation by his death, and paſs on, but alſo in that he ſo kindly provided, that the ſame moſt merciful work might be had in continual remembrance, to take ſome place in us, and not be fruſtrate of his end, and purpoſe. For as tender parents are not content to procure for their children coſtly poſſeſſions, and livelyhood, but take order that the ſame may be conſerved, and come to their uſe: So our Lord, and Saviour thought it not ſufficient to purchaſe for us his Fathers favor again (which is that deep Fountain of all goodneſs, and eternal life) but alſo invented the ways moſt wiſely, whereby they might redound to our commodity, and profit. Amongſt the which means, is the publick celebration of the memory of his precious death at the Lords Table. Which although it ſeem of ſmall vertue to ſome, yet being rightly done by the faithful, it doth not onely help their weakneſs (who be by their poyſoned nature readier to remember injuries then benefits) but ſtrengthneth, and comforteth their inward man with peace, and gladneſs, and maketh them thankful to their Redeemer, with diligent care, and godly converſation. And as of old time GOD decreed his wonderous benefits of the deliverance of his people, to be kept in memory by the eating of the Paſſover, with his Rites, and Ceremonies: So our loving Saviour hath ordained, and eſtabliſhed the remembrance of his great mercy expreſſed in his paſſion, in ỹ inſtitution of his heavenly Supper, where every one of us muſt be gueſts, and not gazers, eaters, and not lookers, feeding our ſelves, and not hiring other to feed for us, that we may live by our own meat, and not to periſh for hunger, whiles other

Exodus 12.

Matthew 26. 1 Cor. 11.

other devour all. To this his Commandment forceth us, saying, Do ye
Luke 11. 1 Cor. 6. this, drink ye all of this. To this his promise entiseth, This is my bo-
Matthew 26. dy which is given for you, this is my blood which is shed for you. So then of necessity we must be our selves partakers of this Table, and not beholders of other: So we must addresse our selves to frequent the same in reverent, and comely maner, lest as Physick provided for the body, being misused, more hurteth, then profiteth: so this comfortable medicine of the soul undecently received, tendeth to our greater harm, and sorrow. And S. Paul saith: He that eateth, and drinketh unwor-
1 Cor. 11. thily, eateth, and drinketh his own damnation. Wherefore, that it be
Matthew 22. not said to us, as it was to the guest of that great Supper, Friend, how camest thou in, not having the marriage garment? And that we may fruitfully use S. Pauls counsel, Let a man prove himself, and so eat of that
1 Cor. 11. bread, and drink of that Cup: We must certainly know, that three things be requisite in him, which would seemly, as becometh such high mysteries, resort to the Lords Table. That is: First, a right, and worthy estimation, and understanding of this mystery. Secondly, to come in a sure faith. And Thirdly, to have newness or pureness of life to succeed the receiving of the same.

But before all other things, this we must be sure of especially, that this Supper be in such wise done, & ministred, as our Lord, and Saviour did, and commanded to be done, as his holy Apostles used it, and the good Fathers in the Primitive Church frequented it. For (as that worthy man S. Ambrose saith) he is unworthy of the Lord, that otherwise doth celebrate that mystery, then it was delivered by him. Neither can he be devout, that otherwise doth presume then it was given by the Author. We must then take heed, lest of the memory, it be made a sacrifice, lest of a Communion, it be made a private eating, lest of two parts, we have but one, lest applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases, ỹ is, cleave fast to the first beginning, hold fast the Lords tradition, do that in the Lords commemoration which he himself did: he himself commanded, and his Apostles confirmed. This caution or foresight if we use, then may we see those things that be requisite in the worthy receiver, whereof this was the first, that we have a right understanding of the thing it self. As concerning which thing, this we may assuredly perswade our selves, that ỹ ignorant man can neither worthily esteem, nor effectually use those marvailous graces, and benefits offered, and exhibited in that Supper: but either will lightly regard them, to no small offence, or utterly condemn them, to his utter destruction. So that by his negligence he deserveth the plagues of GOD to fall upon him,
Proverbs 23. and by contempt he deserveth everlasting perdition. To avoid then these harms, use the advice of the Wise man, who willeth thee, when thou sittest at an earthly Kings table, to take diligent heed what things are set before thee. So now much more at the King of kings Table, thou must carefully search, and know, what dignities are provided for thy soul, whither thou art come, not to feed thy senses, and

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belly to corruption, but thy inward man to immortality, & life, not to consider the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth: for this Table is not (saith Chrysostome) for chattering Jayes, but for Eagles, who flie thither where the dead body lyeth. And if this advertisement of man cannot perswade us to resort to the Lords Table with understanding: see the Counsel of GOD in the like matter, who charged his people to teach their posterity, not only the rites and ceremonies of the Passover, but the cause and end thereof: whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit exercise himselfe in the Lords Sacraments.

But to come nigher to the matter: S. Paul blaming the Corinthians for the prophaning of the Lords Supper, concludeth, that ignorance both of the thing it self, and the signification thereof, was the cause of their abuse: for they came hither unreverently, not discerning the Lords Body. Ought not we then by the monition of the Wise man, by the wisdome of GOD, by the fearful example of the Corinthians, to take advised heed, that we thrust not our selves to this Table, with rude, & unreverent ignorance, the smart whereof Christs Church hath rued, & lamented these many daies, & years? For what hath been the cause of the ruine of GODS Religion, but ỹ ignorance hereof? What hath been the cause of this grosse Idolatry, but the ignorance hereof? What hath been the cause of this mummish Walling, but ỹ ignorance hereof? Yea, what hath been, and what is at this day the cause of this want of love, and charity, but the ignorance hereof? Let us therefore so travail to understand the Lords Supper, that we be no cause of the decay of Gods worship, of no Idolatry, of no dumb malling, of no hate, and malice: so may we the boldlier have accesse thither to our comfort. Neyther need we to think that such exact knowledge is required of every man, that we be able to discusse all high points in the doctrine thereof: But thus much we must be sure to hold, that in the Supper of the Lord, there is no bain ceremony, no bare signe, no untrue figure of a thing absent: But (as the Scripture saith) the Table of the Lord, the Bread and Cup of the Lord, the memory of Christ, the Annunciation of his death, yea, the Communion of the Body, & Bloud of the Lord, in a marvailous incorporation, which by the operation of the Holy Ghost (the very bond of conjunction with Christ) is through faith wrought in the souls of the faithfull, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality. The true understanding of this fruition, and union, which is betwixt the body, and the head, betwixt the true believers, and Christ, the antient Catholick Fathers, both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, the salve of immortality, and Soveraign preservative against death: other, a Deifical Communion: other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of fayth, the hope of the Resurrection: other, the food of immortality, the healthful grace, and the conservatory to everlasting life. All

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which sayings both of the holy Scripture, and godly men, truely atributed to this celestial banket, and feast, if we would often call to minde, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food? Not as specially regarding the terrene, and earthly creatures which remain: but alwaies holding fast, and cleaving by faith to the rock whence we may suck the sweetnes of everlasting salvation? And to be brief, thus much more the faithfull see, hear, and know the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, & the remission of sin established. Here may they feel wrought the tranquillity of conscience, the encrease of faith, the strengthning of hope, the large spreading abroad of brotherly kindnes, with many other sundry graces of GOD. The taste whereof they cannot attain unto, who be drowned in the deep durty Lake of blindnes, and ignorance. From the which (O beloved) wash your selves with the living waters of GODS Word, whence you may perceive, & know, both the spirituall food of this costly Supper, and the happy trustings, and effects that the same doth bring with it.

Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with GOD the Father: but also that he hath made upon his Crosse, a full, and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledgest no other Saviour, Redeemer, Mediatour, Advocate, Intercessour, but Christ only, and that thou mayest say with the Apostle, that he loved thee, and gave himself for thee. For this is to stick fast to Christs promise made in his Institution, to make Christ thine own, & to apply his merits unto thy self. Herein thou needest no other mans help, no other Sacrifice, or ob'ation, or sacrificing Priest, no Masse, no meanes established by mans invention. That faith is a necessary instrument in all these holy Ceremonies, we may thus assure our selves. For that, as S. Paul saith, without faith it is unpossible to please GOD. When a great number of the Israelites were overthrown in the wildernesse, Moses, Aaron and Phinees did eat Manna, and pleased GOD, for that they understood (saith S. Augustine) the visible meat spiritually. Spiritually they hungred it, spiritually they tasted it, that they might be spiritually satisfied. And truely as the bodily meat cannot feed the outward man, unles it be let into a stomack to be digested, which is healthsome, and sound: No more can the inward man be fed, except his meat be received into his soul, and heart, sound and whole in faith. Therefore (saith Cyprian) when we do these things, we need not to whet our teeth: but with sincere faith we break, and divide that whole bread. It is well known that the meat we seek for in this Supper, is Spirituall food, the nourishment of our soul, a Heavenly refection, and not Earthly, an invisible meat, and not bodily, a ghostly substance, and not carnal, so that to think, that without faith we may enjoy the eating, and drinking thereof, or that that is the fruition of it, is but to dream a

Hebrews 11.

In Johan. Hom. 6.

De cœna Domini.

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grosse carnall feeding, basely abjecting, & binding our selves to the elements, and creatures. Whereas by the advice of the Councel of Nicene, we ought to lift up our minds by faith, and leaving these inferiour, and earthly things, there seek it, where the Sun of righteousnes ever shineth. Take then this lesson (O thou that art desirous of this Table) of Emissenus a godly Father, ỹ when thou goest to the reverend Communion, to be satisfied with spiritual meats, thou look up with faith upon the holy Body, & blood of thy God, thou marvel with reverence, thou touch it with the mind, thou receive it with the hand of thy heart, & thou take it fully with thy inward man.

Thus we see (beloved) that resorting to this Table, we must pluck up all the roots of infidelity, all distrust in Gods promises, that we make our selves living members of Christs body. For the unbelievers, & faithlesse cannot feed upon that precious Body: whereas the faithful have their life, their abiding in him, their union, & as it were their incorporation with him. Wherefore let us prove and try our selves unfeignedly, without flattering our selves, whether we be plants of ỹ fruitful Olive, living branches of the true Vine, members indeed of Christs mystical body, whether GOD hath purified our hearts by faith, to the sincere acknowledging of his Gospel, & embracing of his mercies in Christ Jesus, so that at this his Table we receive not only the outward Sacrament, but the spiritual thing also: not the figure, but the truth: not the shadow only, but the body: not to death, but to life: not to destruction, but to salvation: which GOD grant us to do, through the merits of our Lord and Saviour: to whom be all honour and glory for ever. Amen.

## The ſecond part of the Homily, of the worthy *receiving, and reverend eſteeming of the body, and blood of Chriſt.*

IN the Homily of late rehearſed unto you, ye have heard (good people) why it pleaſed our Saviour Chriſt to inſtitute that Heavenly memory of his death, and paſſion, and that every one of us ought to celebrate the ſame at his Table, in our own perſons, and not by other. You have heard alſo, with what eſtimation, and knowledge of ſo high myſteries, we ought to reſort thither. You have heard, with what conſtant faith we ſhould clothe and deck our ſelves, that we might be fit, and decent partakers of that celeſtial food.

Now followeth the third thing neceſſary in him that would not eat of this bread, or drink of this Cup unworthily, which is, newnes of life, and godlineſs of converſation. For newnes of life, as fruits of faith, are required in the partakers of this Table. We may learn by eating of the typical lamb, whereunto no man was admitted, but he that was a Jew, that was circumciſed, that was before ſanctified. Yea Saint Paul teſtifieth, that although the people were partakers of the Sacraments under Moſes, yet, for that ſome of them were ſtill worſhippers of Images, whoremongers, tempters of Chriſt, murmurers, and coveting after evil things, GOD overthrew thoſe in the wilderneſs, and that for our example, that is, that we Chriſtians ſhould take heed we reſort unto our Sacraments with holineſs of life, not truſting in the outward receiving of them, and infected with corrupt, and uncharitable manners. For this ſentence of GOD muſt alwayes be juſtified: I will have mercy, and not ſacrifice. Wherefore (ſaith Baſil) it behoveth him that cometh to the Body, and blood of Chriſt, in commemoration of Him that died, and roſe again, not only to be pure from all filthineſs of the fleſh, and Spirit, leſt he eat and drink his own condemnation, but alſo to ſhew out evidently, a memory of him that died, and roſe again for us in this point, that ye be mortified to ſin, and the World, to live now to GOD in Chriſt Jeſu our Lord. So then we muſt ſhew outward teſtimony, in following the ſignification of Chriſts death, amongſt the which this is not eſteemed leaſt, to render thanks to Almighty God for all his benefits, briefly compriſed in the death, paſſion, & Reſurrecti-

1 Cor. 10.

De Bap. lib. 1. cap. 3.

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on of his dearly beloved Son, the which thing, because we ought chiefly at this Table to solemnize, ỹ godly Fathers named it Eucharistia, that is, thanksgiving. As if they should have said, Now above all other times ye ought to laud, and praise GOD. Now may you behold the matter, the cause, the beginning, and the end of all thanksgiving. Now if you slack, ye shew your selves most unthankful, and that no other benefit can ever stir you to thank GOD, who so little regard here so many, so wonderful, and so profitable benefits. Seeing then that the name and thing it self doth monish us of thanks, let us (as S. Paul saith) offer Heb. 13. alwayes to GOD the host or sacrifice of praise by Christ, that is, the fruit of the lips which confess his Name. For as David singeth: He Psalm 50. that offereth to GOD thanks, and praise, honoureth him. But how few be there of thankful persons, in comparison to the unthankful? Lo, ten Lepers in the Gospel were healed, and but one only returned to give thanks for his health. Yea happy it were, if among forty Communicants, we could see two unfeignedly give thanks. So unkind we be, so oblivious we be, so proud beggers we be, that partly we care not for our own commodity, partly we know not our duty to GOD, and chefly we will not confess all that we receive. Yea, and if we be forced by GODS power to do it: yet we handle it so coldly, so direly, that our lips praise him, but our hearts dispraise him, our tongues bless him, but our life curseth him, our words worship him, but our works dishonour him. O let us therefore learn to give GOD here thanks aright, and so to agnize his exceeding graces powred upon us, that they being shut up in ỹ treasure-house of our heart, may in due time and season in our life, and conversation, appear to the glorifying of his holy Name. Luke 17.

Furthermore, for newness of life, It is to be noted that Saint Paul writeth: that we being many, are one bread, and one body: For all be partakers of one bread. Declaring thereby, not only our Communion with Christ, but that unity also wherein they that eat at this Table, should be knit together. For by dissention, vain-glory, ambition, strife, envying, contempt, hatred, or malice, they should not be dissevered: but so joyned by the bond of love, in one mystical body, as the corns of that bread in one loaf. In respect of which strait knot of charity, the true Christians in the Primitive Church, called this Supper, Love. As if they should say, none ought to sit down there, that were out of love, and charity, who bare grudge, and vengeance in his heart, who also did not profess his kind affection by some charitable relief, for some part of the congregation, and this was their practise. O Heavenly banket then so used! O godly guests, who so esteemed this feast!

But O wretched creatures that we be at these dayes, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall, without any kind of thought or compassion toward them whom we might easily relieve, without any conscience of slander, disdain, misreport, division, rancour, or inward

bitterneſs. Yea, being accumbred with ỹ cloaked hatred of Cain, with ỹ long coloured malice of Eſau, with the diſſembled falſhood of Joab, dare ye preſume to come up to theſe ſacred, & fearful myſteries? O man, whither ruſheſt thou unadviſedly? It is a Table of peace, & thou art ready to fight. It is a Table of ſingleneſs, & thou art imagining miſchief. It is the Table of quietneſs, and thou art given to debate. It is a Table of pity, and thou art unmerciful. Doſt thou neither fear GOD the maker of this feaſt, nor reverence his Chriſt the refection, & meat, nor regardeſt his Spouſe his welbeloved gueſt, nor weigheſt thine own conſcience, which is ſometime thine inward acculer? Wherefore (O man) tender thine own ſalvation; examine, and try thy good will, & love towards the children of GOD, the members of Chriſt, the heirs of the Heavenly heritage: yea, towards the Image of GOD, the excellent creature thine own ſoul. If thou haſt offended, now be reconciled. If thou haſt cauſed any to ſtumble in the way of GOD, now ſet them up again. If thou haſt diſquieted thy brother, now pacifie him. If thou haſt wronged him, now relieve him. If thou haſt defrauded him, now reſtore to him. If thou haſt nouriſhed ſpite, now embrace friendſhip. If thou haſt foſtered hatred, and malice, now openly ſhew thy love, and charity: yea be preſt, and ready to procure thy neighbours health of ſoul, wealth, commodity and pleaſures, as thine own. Deſerve not the heavy and dreadful burthen of GOD'S diſpleaſure for thine evil will towards thy neighbour, ſo unreverently to approach to this Table of the Lord. Laſt of all, as there is here the myſtery of peace, & the Sacrament of Chriſtian ſociety, whereby we underſtand what ſincere love ought to be betwixt the true Communicants: ſo be here the tokens of pureneſs, and innocency of life, whereby we may perceive that we ought to purge our own ſoul from all uncleanneſs, iniquity, and wickedneſs, leſt when we receive the myſtical bread (as Origen ſaith) we eat it in an unclean place, that is, in a ſoul defiled, and polluted with ſin. In Moſes law, the man that did eat of the ſacrifice of thankſgiving, with his uncleanneſs upon him, ſhould be deſtroyed from his people. And ſhall we think that the wicked, and ſinful perſon ſhall be excuſable at the Table of the Lord? We both read in S. Paul, that the Church of Corinth was ſcourged of the Lord, for miſuſing the Lords Supper: and we may plainly ſee Chriſts Church theſe many years miſerably vexed, & oppreſſed, for the horrible prophanation of the ſame. Wherefore let us all univerſal, & ſingular, behold our own manners, and lives, to amend them. Yea now at the leaſt, let us call our ſelves to an accompt, that it may grieve us of our former evil converſation, that we may hate ſin, that we may ſorrow, and mourn for our offences, that we may with tears powre them out before GOD, that we may with ſure truſt deſire, and crave the ſalve of his mercy, bought, and purchaſed with the blood of his dearly beloved Son Jeſus Chriſt, to heal our deadly wounds withal. For ſurely, if we do not with earneſt repentance cleanſe the filthy ſtomack of our ſoul, it muſt needs come to paſs, that as wholeſome meat received into a raw ſtomack, corrupteth, and marreth

Geneſis 4. Geneſis 27. 2 Sam. 3.

*In* Levit. *cap.* 23.

1 Cor. 11. Luke 17. *Homil.* 14.

reth all, and is the cause of further sickness: so shall we eat this wholesome bread, and drink this cup to our eternal destruction. Thus we, and not other, must thoroughly examine, and not lightly look over our selves; not other men, our own conscience; not other mens lives: which we ought to do uprightly, truly, and with just correction. O (saith Chrysostome) let no Judas resort to this Table, let no covetous person approach. If any be a Disciple, let him be present. For Christ saith, With my Disciples I make my passover. Why cryed the Deacon in the Primitive Church, If any be holy, let him draw neer? Why did they celebrate these mysteries, the Quire door being shut? Why were the publick penitents, and learners in Religion commanded at this time to avoid? Was it not because this Table received no unholy, unclean, or sinful guests? Wherefore, if servants dare not to presume to an earthly masters table, whom they have offended: let us take heed we come not with our sins unexamined, into this presence of our Lord, and Judge. If they be worthy blame which kils the Princes hand with a filthy, and unclean mouth: shalt thou be blameless which with a stinking soul, full of covetousness, fornication, drunkennes, pride, full of wretched cogitations, and thoughts, doth breathe out iniquity, and uncleanness on the Bread and Cup of the Lord?

*Ad popu. Ant. Hom. 6. Matthew 26.*

Thus have you heard, how you should come reverently, and decently to the Table of the Lord, having the knowledge out of his Word, of the thing it self, and the fruits thereof, bringing a true, and constant faith, the root, and wellspring of all newness of life, as well in praising GOD, and loving our neighbor, as purging our own conscience from filthyness. So that neither the ignorance of the thing shall cause us to contemn it, nor unfaithfulness make us void of fruit, nor sin and iniquity procure us GODS plagues: but shall by faith, in knowledge, and amendment of life, in faith be here so united to Christ our Head in his mysteries, to our comfort, that after we shall have full fruition of him indeed, to our everlasting joy, and eternal life: to the which he bring us, that died for us, and redeemed us, Jesus Christ the righteous: to whom with the Father, and the Holy Ghost, one true, and eternal GOD, be all praise, honor, and dominion for ever. AMEN.

*Epilog.*

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# AN HOMILY CONCERNING the coming down of the *Holy Ghoſt*, and the manifold gifts of the ſame.

## *For Whitſunday.*

BEfore we come to the declaration of the great, and manifold gifts of the Holy Ghoſt, wherewith the Church of GOD hath been evermore repleniſhed, it ſhall firſt be needful, briefly to expound unto you, whereof this feaſt of Pentecoſt or Whitſuntide had his firſt beginning. You ſhall therefore underſtand that the feaſt of Pentecoſt, was always kept the fiftieth day after Eaſter, a great, and ſolemn feaſt among the Jews, wherein they did celebrate the memorial of their deliverance out of Egypt, and alſo the memorial of the publiſhing of the Law, which was given unto them in the Mount Sinai upon that day. It was firſt ordained, and commanded to be kept holy, not by any mortal man, but by the mouth of the Lord himſelf, as we read in Leviticus 23. and Deuteronomy 16. The place appointed for the obſervation thereof, was Jeruſalem, where was great recourſe of people from all parts of the world, as may well appear in the ſecond Chapter of the Acts, wherein mention is made of Parthians, Medes, Elamites, inhabitors of Meſopotamia, inhabitors of Jury, Capadocia, Pontus, Aſia, Phrygia, Pamphylia, and divers other ſuch places, whereby we may alſo partly gather, what great and royal ſolemnity was commonly uſed in that Feaſt. Now, as this was given in commandment to the Jews in the old Law, ſo did our Saviour Chriſt, as it were, confirm the ſame in the time of the Goſpel, ordaining (after a ſort) a new Pentecoſt for his Diſciples, namely, when he ſent down the Holy Ghoſt viſibly in form of cloven tongues like fire, and gave them power to ſpeak in ſuch ſort, that every one might hear them, and alſo underſtand them in his own language. Which miracle, that it might be had in perpetual remembrance, the Church hath thought good to ſolemnize, and keep holy this day, commonly called Whitſunday.

1 Cor. 10.

And

And here is to be noted, that as the Law was given to the Jewes in Mount Sinai, the fiftieth day after Eaſter: ſo was the preaching of the Goſpel, through the mighty power of the Holy Ghoſt, given to the Apoſtles in Mount Sion, the fiftieth day after Eaſter.

And hereof this feaſt hath his name, to be called Pentecoſt, even of the number of the dayes. For (as S. Luke writeth in the Acts of the Apoſtles) when fifty dayes were come to an end, the Diſciples being all together with one accord in one place, ẏ Holy Ghoſt came ſuddenly among them, and ſat upon each of them, like as it had been cloven tongues of fire. Which thing was undoubtedly done, to teach the Apoſtles, and all other men, ẏ it is he which giveth eloquence, & utterance in preaching the Goſpel, that it is he which openeth the mouth to declare the mighty works of GOD, that it is he which engendreth a burning zeal towards GODS Word, and giveth all men a tongue, yea, a fiery tongue, ſo that they may boldly, and cheerfully profeſs the truth in the face of the whole World, as Eſay was endued with this ſpirit. The Lord (ſaith Eſay) gave me a learned and skilful tongue, ſo that I might know to raiſe up them that are fallen, with the Word. The Prophet David cryeth to have this gift, ſaying, Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe. For our Saviour Chriſt alſo in the Goſpel ſaith to his Diſciples, It is not you that ſpeak, but the ſpirit of your Father which is within you. All which teſtimonies of holy Scripture, do ſufficiently declare, that the myſtery in the tongues, betokeneth the preaching of the Goſpel, & the open confeſſion of Chriſtian faith, in all them that are poſſeſſed with the Holy Ghoſt. So that if any man be a dumb Chriſtian, not profeſſing his faith openly, but cloaking, and colouring himſelf for fear of danger in time to come, he giveth men occaſion, juſtly and with good conſcience to doubt, leſt he have not the grace of the Holy Ghoſt within him, becauſe he is tongue-tyed, and doth not ſpeak. Thus then have ye heard ẏ firſt inſtitution of this feaſt of Pentecoſt or Whitſuntide, alwell in the old Law, among the Jewes, as alſo in the time of the Goſpel, among the Chriſtians.

Eſay 50.

Pſalm 50.

Matthew 10.

Now let us conſider what the Holy Ghoſt is, & how conſequently he worketh his miraculous works towards mankind. The Holy Ghoſt is a ſpiritual, and divine ſubſtance, the third perſon in the Deity, diſtinct from the Father, and the Son, and yet proceeding from them both: which thing to be true, both the Creed of Athanaſius beareth witneſs, and may alſo eaſily be proved by moſt plain teſtimonies of GODS holy Word. When Chriſt was baptized of John in the River Jordan, we read that the Holy Ghoſt came down in the form of a Dove, and that the Father thundred from Heaven, ſaying, This is my dear, and welbeloved Son, in whom I am well pleaſed. Where note three divers, and diſtinct perſons, the Father, the Son, and the Holy Ghoſt, which all notwithſtanding are not three GODS, but one GOD. Likewiſe when Chriſt did firſt inſtitute, and ordain the Sacrament of Baptiſm, he ſent his Diſciples into the whole World, willing them to baptize all Nations, in the Name of the Father, the Son, and the Holy Ghoſt,

Matthew 3.

Matthew 28.

And

John 4. John 2. And in another place he saith: I will pray unto my Father, and he shall give you another Comforter: again, when the Comforter shall come, whom I will send from my Father, &c. These, and such other places of the new Testament, do so plainly, and evidently confirm the distinction of the Holy Ghost, from the other persons in the Trinity, that no man possibly can doubt thereof, unless he will blaspheme the everlasting truth of GODS Word: as for his proper nature, and substance, it is altogether one with GOD the Father, and GOD the Son, that is to say, spiritual, eternal, uncreated, incomprehensible, Almighty: to be short, he is even GOD, and Lord everlasting, therefore he is called the Spirit of the Father, therefore he is said to proceed from the Father and the Son, and therefore he was equally joyned with them in the Commission that the Apostles had to baptize all Nations. But that this may appear more sensibly to the eyes of all men, it shall be requisite to come to the other part, namely to the wonderful, & Heavenly works of the Holy Ghost, which plainly declare unto the world his mighty, & divine power. First, it is evident, that he did wonderfully govern, & direct the hearts of the Patriarchs, and Prophets in old time, illuminating their minds with the knowledge of the true Messias, and giving them utterance to Prophesie of things ỳ should come to pass long time after.

2 Pet. 1. For as S. Peter witnesseth, The prophesie came not in old time by the will of man: But the holy men of G O D spake, as they were moved inwardly by the Holy Ghost. And of Zachary the high Priest, it is said in the Gospel, that he being full of the Holy Ghost, prophesied, & praised

Luke 1. GOD. So did also Simeon, Anna, Mary, and divers other, to the great wonder, and admiration of all men. Moreover was not the Holy Ghost a mighty worker in the Conception, and the Nativity of Christ our Saviour? S. Matthew saith, that the blessed Virgin was found with

Matthew 1. child of the Holy Ghost, before Joseph and she came together. And the An-

Luke 1. gel Gabriel did expressly tell her, that it should come to pass, saying: The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. A marvailous matter, that a woman should conceive and bear a child, without the knowledge of a man. But where the Holy Ghost worketh, there nothing is unpossible, as may further also appear by the inward regeneration, and sanctification of mankind. When Christ said to Nicodemus, Unless a man be born again of water, & the Spirit he cannot enter into the Kingdom of GOD: he was greatly amazed in his mind, & began to reason with Christ, demanding how a man might be born which was old? Can he enter (saith he) into his mothers

John 3. womb again, and so be born anew? Behold a lively pattern of a fleshly, & carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true. Whereas otherwise if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration, and new birth of mankind, he would never have marvailed at Christs words, but would rather take occasion thereby to praise, and glorifie GOD. For as there are three several, and sundry persons

ſons in the Deity: So have they three ſeveral, and ſundry offices proper unto each of them.

The Father to create, the Son to redeem, the Holy Ghoſt to ſanctifie, and regenerate. Whereof the laſt, the more it is hid from our underſtanding, the more it ought to move all men to wonder at the ſecret, and mighty working of GODS holy Spirit which is within us. For it is the Holy Ghoſt, and no other thing, that doth quicken the minds of men, ſtirring up good, and godly motions in their hearts, which are agreeable to the Will, and Commandment of GOD, ſuch as otherwiſe of their own crooked, and perverſe nature they ſhould never have. That which is born of the Spirit, is Spirit. As who ſhould ſay, Man of his own nature is fleſhly, carnal, corrupt, and naught, ſinful, and diſobedient to GOD, without any ſpark of goodneſs in him, without any vertuous or godly motion, onely given to evil thoughts, and wicked deeds. As for the works of the Spirit, the fruits of Faith, charitable, and godly motions, if he have any at all in him, they proceed onely of the Holy Ghoſt, who is the onely worker of our ſanctification, and maketh us new men in Chriſt Jeſus. Did not GODS holy Spirit miraculouſly work in the childe David, when of a poor ſhepherd, he became a Princely Prophet? did not GODS holy Spirit miraculouſly work in Matthew, ſitting at the receit of cuſtom, when of a proud Publicane, he became an humble, and lowly Evangeliſt? And who can chuſe but marvail to conſider, that Peter ſhould become of a ſimple fiſher, a chief, and mighty Apoſtle? Paul of a cruel, and bloody perſecutor, a faithful Diſciple of Chriſt, to teach the Gentiles? Such is the power of the Holy Ghoſt, to regenerate men, and as it were to bring them forth anew, ſo that they ſhall be nothing like the men that they were before. Neither doth he think it ſufficient inwardly to work the ſpiritual, and new birth of man, unleſs he do alſo dwell, and abide in him. Know ye not (ſaith S. Paul) that ye are the Temple of GOD, and that his Spirit dwelleth in you? Know ye not that your bodies are the Temples of the Holy Ghoſt which is within you? Again he ſaith, You are not in the fleſh, but in the Spirit. For why? The Spirit of GOD dwelleth in you. To this agreeth the doctrine of S. John, writing on this wiſe, The anointing which ye have received (he meaneth the Holy Ghoſt) dwelleth in you. And the doctrine of Peter ſaith the ſame, who hath theſe words: The Spirit of glory, and of GOD, reſteth upon you. O what comfort is this to the heart of a true Chriſtian, to think that the Holy Ghoſt dwelleth within him? If GOD be with us (as the Apoſtle ſaith) who can be againſt us? O but how ſhall I know that the Holy Ghoſt is within me? Some man perchance will ſay, Forſooth, as the tree is known by his fruit, ſo is alſo the Holy Ghoſt. The fruits of the Holy Ghoſt (according to the mind of S. Paul) are theſe: Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faithfulneſs, meekneſs, temperance, &c. Contrariwiſe, the deeds of the fleſh are theſe: Adultery, fornication, uncleanneſs, wantonneſs, idolatry, witchcraft, hatred, debate, emulation, wrath, contention, ſedition, hereſie, envy, murther, drunkenneſs, gluttony, and ſuch like. Here

Here is now that glaſs, wherein thou muſt behold thy ſelf, and diſcern whether thou have the Holy Ghoſt within thee, or the ſpirit of the fleſh. If thou ſee that thy workes be vertuous, and good, conſonant to the preſcript rule of GODS Word, ſavouring, and taſting not of the fleſh, but of the Spirit, then aſſure thy ſelf that thou art endued with the Holy Ghoſt: Otherwiſe in thinking well of thy ſelf, thou doſt nothing elſe but deceive thy ſelf. The Holy Ghoſt doth always declare himſelf by his fruitful, and gracious gifts, namely, by the Word of wisdom, by the Word of knowledge, which is the underſtanding of the Scriptures, by faith, in doing miracles, by healing them that are diſeaſed, by prophecie, which is the declaration of GODS myſteries, by diſcerning of ſpirits, diverſities of tongues, interpretation of tongues, and ſo forth. All which gifts, as they proceed from one ſpirit, and are ſeverally given to man according to the meaſurable diſtribution of the Holy Ghoſt: Even ſo do they bring men, and not without good cauſe, into a wonderful admiration of Gods divine power. Who will not marvail at that which is written in the Acts of the Apoſtles, to hear their bold confeſsion before the Counſel at Jeruſalem? And to conſider that they went away with joy, and gladneſs, rejoycing that they were counted worthy to ſuffer rebukes, and checks for the Name, and Faith of Chriſt Jeſus? This was the mighty work of the Holy Ghoſt, who becauſe he giveth patience, and joyfulneſs of heart in temptation, and affliction, hath therefore worthily obtained this Name in holy Scripture, to be called a Comforter. Who will not alſo marvail to read the learned, and heavenly Sermons of Peter, & the Diſciples, conſidering ỹ they were never brought up in ſchool of learning, but called even from their nets, to ſupply the rooms of Apoſtles? This was likewiſe the mighty work of the Holy Ghoſt, who becauſe he doth inſtruct ỹ hearts of the ſimple in the true knowledge of GOD, and his Word, is moſt juſtly termed by this name, and title to be the Spirit of truth. Euſebius in his Eccleſiaſtical Hiſtory, telleth a ſtrange ſtory of a certain learned, and ſubtil Philoſopher, who being an extreme adverſary to Chriſt, and his doctrine, could by no kinde of learning be converted to the faith, but was able to withſtand all the arguments that could be brought againſt him, with little or no labor. At length there ſtarted up a poor ſimple man of ſmall wit, and leſs knowledge, one that was reputed among the learned as an Idiot: And he on GODS Name would needs take in hand to diſpute with this proud Philoſopher. The Biſhops, and other learned men ſtanding by, were marvailouſly abaſhed at the matter, thinking that by his doings they ſhould be all confounded, & put to open ſhame. He notwithſtanding goeth on, and beginning in the Name of the Lord Jeſus, brought the Philoſopher to ſuch point in the end, contrary to all mens expectation, that he could not chuſe but acknowledge the power of GOD in his words, and to give place to the truth. Was not this a miraculous work, that one ſilly ſoul of no learning, ſhould do that which many Biſhops, of great knowledge, and underſtanding were never able to bring to paſs? So true is the ſaying of Bede: Where the holy

1 Cor. 12.

Acts 5.

John 14.

*Lib. 11. cap. 3.*

Ghoſt

Ghost doth instruct, and teach, there is no delay at all in learning. Much more might here be spoken of the manifold gifts, and graces of the Holy Ghost, most excellent, and wonderful in our eyes, but to make a long discourse through all, the shortness of time will not serve: And seeing ye have heard the chiefest, ye may easily conceive, and judge of the rest. Now were it expedient to discuss this question: whether all they which boast, and brag that they have the Holy Ghost, do truly challenge this unto themselves or no? Which doubt, because it is necessary, and profitable, shall (GOD willing) be dissolved in the next part of this Homily. In the mean season, let us (as we are most bound) give hearty thanks to GOD the Father, and his Son Jesus Christ, for sending down his Comforter into the World, humbly beseeching him so to work in our hearts by the power of this holy Spirit, that we being regenerate, and newly born again in all goodness, righteousness, sobriety, and truth, may in the end be made partakers of everlasting life in his heavenly kingdom, through Jesus Christ our Lord, and Saviour. AMEN.

THE

## The ſecond part of the Homily concerning the Holy *Ghoſt, diſſolving this doubt: Whether all men rightly challenge to themſelves the Holy Ghoſt, or no.*

John 14,15.  UR Saviour Chriſt departing out of this world unto his Father, promiſed his Diſciples to ſend down another Comforter, that ſhould continue with them for ever, and direct them into all truth. Which thing to be faithfully, and truly performed, the Scriptures do ſufficiently bear witneſs. Neither muſt we think that this Comforter was either promiſed, or elſe given onely to the Apoſtles, but alſo to the univerſal Church of Chriſt, diſperſed thorow the whole World. For unleſs the Holy Ghoſt had been always preſent, governing, and preſerving the Church from the beginning, it could never have ſuſtained ſo many, and great brunts of affliction, and perſecution, with ſo little dammage, and harm as it hath. And the words of Chriſt are moſt plain in this behalf, ſaying, That the Spirit of truth ſhould abide with them for ever, that he would be with them always (he meaneth, by grace, vertue, and power) even to the worlds end.

John 24. Matthew 21.

Alſo in the prayer that he made to his Father a little before his death, he maketh interceſsion, not onely for himſelf, and his Apoſtles, but indifferently for all them that ſhould believe in him through their words, that is to wit, for his whole Church. Again, S. Paul ſaith, If any man have not the Spirit of Chriſt, the ſame is not his. Alſo in the words following, We have received the Spirit of adoption, whereby we cry Abba, Father. Hereby then it is evident, and plain to all men, that the Holy Ghoſt was given, not only to the Apoſtles, but alſo to the whole Body of Chriſts Congregation, although not in like form, & majeſty as he came down at the feaſt of Pentecoſt. But now herein ſtandeth ỹ controverſie: Whether all men do juſtly arrogate to themſelves the Holy Ghoſt, or no? The Biſhops of Rome have for a long time made a ſore challenge thereunto, reaſoning for themſelves after this ſort. The Holy Ghoſt (ſay they) was promiſed to the Church, and never forſaketh the Church. But we are the chief heads, and the principal part of the Church, therefore we have the Holy Ghoſt for ever, and whatſoever things we decree, are undoubted verities, and oracles of the Holy Ghoſt. That ye may perceive the weakneſs of this argument, it is needful to teach you, firſt what the true Church of Chriſt is, & then to confer the Church of Rome there-

John 17. Romans 8.

*Ibidem.*

therewith, to diſcern how well they agree together. The true Church is an univerſal Congregation or fellowſhip of GODS faithful, and elect people, built upon the foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the head corner ſtone. And it hath always three notes or marks whereby it is known. Pure, and ſound doctrine, the Sacraments miniſtred according to Chriſts holy inſtitution, & the right uſe of Eccleſiaſtical diſcipline. This diſcription of the Church is agreeable both to the Scriptures of GOD, and alſo to the doctrine of the ancient Fathers, ſo that none may juſtly finde fault therewith. Now if ye will compare this with the Church of Rome, not as it was in the beginning, but as it is preſently, and hath been for the ſpace of nine hundred years, and odd: you ſhall well perceive the ſtate thereof to be ſo far wide from the nature of the true Church, that nothing can be more. For neither are they built upon the foundation of the Apoſtles, and Prophets, retaining the ſound, and pure doctrine of Chriſt Jeſus, neither yet do they order the Sacraments, or elſe the Eccleſiaſtical Keys, in ſuch ſort as he did firſt inſtitute, and ordain them: But have ſo intermingled their own traditions, and inventions, by chopping, and changing, by adding, and plucking away, that now they may ſeem to be converted into a new guiſe. Chriſt commended to his Church a Sacrament of his Body, and Blood: They have changed it into a Sacrifice for the quick, and the dead. Chriſt did miniſter to his Apoſtles, and the Apoſtles to other men indifferently under both kinds: They have robbed the Lay people of the cup, ſaying, that for them one kinde is ſufficient. Chriſt ordained no other element to be uſed in Baptiſm, but onely water, whereunto when the word is joyned, it is made (as S. Auguſtine ſaith) a full, and perfect Sacrament. They being wiſer in their own conceit then Chriſt, think it is not well nor orderly done, unleſs they uſe conjuration, unleſs they hallow the water, unleſs there be oyl, ſalt, ſpittle, tapers, and ſuch other dumb ceremonies, ſerving to no uſe, contrary to the plain, rule of S. Paul, who willeth all things to be done in the Church unto edification. Chriſt ordained the authority of the Keys to excommunicate notorious ſinners, and to abſolve them which are truly penitent. They abuſe this power at their own pleaſure, as well in curſing the godly, with Bell, Book, and Candle, as alſo abſolving the reprobate, which are known to be unworthy of any Chriſtian ſociety: Whereof they that luſt to ſee examples, let them ſearch their lives. To be ſhort, look what our Saviour Chriſt pronounced of the Scribes, and Phariſees in the Goſpel, the ſame may be boldly, and with ſafe conſcience pronounced of the Biſhops of Rome, namely, that they have forſaken, and daily do forſake the Commandments of GOD, to erect, and ſet up their own conſtitutions. Which thing being true, as all they which have any light of GODS Word, muſt needs confeſs, we may well conclude according to the rule of Auguſtine: That the Biſhops of Rome, and their adherents, are not the true Church of Chriſt, much leſs then to be taken as chief Heads, and Rulers of the ſame. Whoſoever (ſaith he) do diſſent from the Scriptures concerning the Head,

Ephes. 2.

Auguſtine.

1 Cor. 14.

although they be found in all places where the Church is appointed, yet are they not in the Church: a plain place, concluding directly against the Church of Rome. Where is now the Holy Ghost which they so stoutly do claim to themselves? Where is now the Spirit of truth, that will not suffer them in any wise to err? If it be possible to be there, where the true Church is not, then it is at Rome: otherwise it is but a vain brag, and nothing else. S. Paul (as ye have heard before) saith, If any man have not the Spirit of Christ, the same is not his. And by turning the words, it may be truly said: If any man be not of Christ, the same hath not the Spirit. Now to discern who are truly his, and who not, we have this rule given us, that his sheep do always hear his voyce. And S. John saith, He that is of GOD, heareth GOD'S word. Whereof it followeth, that the Popes in not hearing Christs voyce, as they ought to do, but preferring their own decrees before the expresse word of GOD, do plainly argue to the World, that they are not of Christ, nor yet possessed with his Spirit. But here they will alledge for themselves, that there are divers necessary points not expressed in holy Scripture, which were left to the revelation of the Holy Ghost: who being given to the Church according to Christs promise, hath taught many things from time to time, which the Apostles could not then bear. To this we may easily answer by the plain words of Christ, teaching us that the proper office of the Holy Ghost is, not to institute, and bring in new ordinances, contrary to his doctrine before taught: but shall come, and declare those things which he had before taught so: that it might be well, and truly understood. When the Holy Ghost (saith he) shall come, he shall lead you into all truth: what truth doth he mean? Any other then he himself had before expressed in his Word? No. For he saith, He shall take of mine, and shew unto you: Again, he shall bring you in remembrance of all things that I have told you. It is not then the duty, and part of any Christian, under pretence of the Holy Ghost, to bring in his own dreams, and phantasie into the Church: but he must diligently provide, that his doctrine, and decrees be agreeable to Christs holy Testament. Otherwise in making the Holy Ghost the author thereof, he doth blaspheme, and belie the Holy Ghost, to his own condemnation.

August. cont. Petiliani Donatistæ epist. cap. 4.

John 10.

John 8.

John 16.

John 25.

John 15.

Now to leave their doctrine, and come to the other points: What shall we think or judge of the Popes intolerable pride? The Scripture saith, that GOD resisteth the proud, and sheweth grace to the humble. Also it pronounceth them blessed, which are poor in spirit, promising that they which humble themselves shall be exalted. And Christ our Saviour willeth all his to learn of him, because he is humble, and meek. As for pride, S. Gregory saith, it is the root of all mischief, And Saint Augustines judgment is this, that it maketh men devils. Can any man then which either hath or shall reade the Popes lives, justly say that they had the Holy Ghost within them? First, as touching that they will be termed universal Bishops, and heads of all Christian Churches thorow the World, we have the judgement of Gregory expressly against them,

Matthew 5.

Matthew 14.

them, who writing to Mauritius the Emperor, condemneth John Bishop of Constantinople, in that behalf, calling him the Prince of pride, Lucifers successor, and the forerunner of Antichrist. S. Bernard also agreeing thereunto, saith, What greater pride can there be, then that one man should prefer his own judgment before the whole Congregation, as though he only had the Spirit of GOD? And Chrysostom pronounceth a terrible sentence against them, affirming plainly, that whosoever seeketh to be chief in Earth, shall find confusion in Heaven, and that he which striveth for the supremacy, shall not be reputed among the servants of Christ. Again he saith: To desire a good work, it is good, but to covet the chief degree of honour, it is meer vanity. Do not these places sufficiently convince their outragious pride, in usurping to themselves a superiority above all other, aswell Ministers, and Bishops, as Kings also, and Emperors? But as the Lyon is known by his claws, so let us learn to know these men by their deeds. What shall we say of him that made the noble King Dandalus to be tyed by the neck with a chain, and to ly flat down before his Table there to gnaw bones like a dog? Shall we think that he had GODS holy Spirit within him, and not rather the Spirit of the devil? Such a tyrant was Pope Clement the first. What shall we say of him that proudly, and contemptuously trode Frederick the Emperor under his feet, applying the verse of the Psalm unto himself: Thou shalt go upon the Lyon, and the Adder, the young Lyon, and the Dragon thou shalt tread under thy foot? Shall we say that he had GODS holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Alexander the third. What shall we say of him that armed, and animated the son against the Father, causing him to be taken, and to be cruelly famished to death, contrary to the Law both of GOD, and also of nature? Shall we say that he had Gods holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Pascall the second. What shall we say of him that came into his Popedom like a Fox, that raigned like a Lyon, and dyed like a Dog? Shall we say that he had GODS holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Boniface the eight. What shall we say of him that made Henry the Emperor, with his wife, and his young child, to stand at the gates of the City in the rough winter bare footed and bare legged, only clothed in Lincy-wolsie, eating nothing from morning till night, & that for the space of three dayes? Shall we say that he had GODS holy Spirit within him, and not rather the spirit of the devil? Such a tyrant was Pope Hildebrand, most worthy to be called a fire-brand, if we shall term him as he hath best deserved. Many other examples might here be alledged. As of Pope Jone the harlot that was delivered of a child in the high street, going solemnly in procession. Of Pope Julius the second, that wilfully cast S. Peters Keyes into ỹ River Tiberis. Of Pope Urban the first, that caused five Cardinals to be put in sacks, and cruelly drowned. Of Pope Sergius the third, that persecuted the dead body of Formosus his predecessor, when it had been buried eight years. Of Pope John

*Lib. 3. epist. 76, 78.*

*Sermon 3. de Resur. Do.*

*Dialogorum lib. 3.*

*Chrysost. sup. Matt.*

*Sabellic. enne. ad 9. lib. 7.*

*Psalm 69.*

the xiiii. of ẏ name, who having his enemy delibered into his hands, caused him first to be stripped stark naked, his beard to be shaven, and to be hanged up a whole day by the hair, then to be set upon an Asse with his face backward toward the tail, to be carried round about the City in despite, to be miserably beaten with rods, last of all, to be thrust out of his countrey, and to be banished for ever. But to conclude, & make an end, ye shall briefly take this short lesson: whereseever ye find the spirit of arrogancy, and pride, ẏ spirit of envy, hatred, contention, cruelty, murther, extortion, witchcraft, necromancy, &c. assure your selves, that there is the spirit of the devil, & not of GOD, albeit they pretend outwardly to the world never so much holiness. For as the Gospel teacheth us, the Spirit of Jesus is a good Spirit, & holy Spirit, a sweet Spirit, a lowly Spirit, a merciful Spirit, full of charity, & love, full of forgiveness and pity, not rendring evil for evil, extremity for extremity, but overcoming evil with good, and remitting all offence even from the heart. According to which rule, if any man live uprightly, of him it may be safely pronounced that he hath the holy Ghost within him: if not, then it is a plain token
1 John 4. ẏ he doth usurp the Name of ẏ Holy Ghost in vain. Therefore (dearly beloved) according to the good counsel of S. John, believe not every
Matthew 24. spirit, but first try them whether they be of God or no. Many shall come in my Name (saith Christ) & shall transform themselves into Angels of light, deceiving (if it be possible) the very elect. They shall come unto you
Matthew 7. in sheeps clothing, being inwardly cruel, & ravenous wolves. They shall have an outward shew of great holiness, and innocency of life, so that ye shall hardly or not at all discern them. But the rule that ye must follow, is this, to judge them by their fruits. Which if they be wicked, & naught, then it is unpossible ẏ the Tree of whom they proceed should be good. Such were all the Popes, & Prelates of Rome for the most part, as doth well appear in the story of their lives, & therefore they are worthily ac-
Luke 6. counted among the number of false prophets, & false Christs, which deceived the World a long while: the Lord of Heaven and Earth defend us from their tyranny, and pride, that they never enter into his Vineyard again, to the disturbance of his silly poor flock: but that they be utterly confounded, and put to flight in all parts of the World: and he of his great mercy so work in all mens hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of his Son Christ may be truely preached, truely received, and truely followed in all places, to the beating down of sin, death, the Pope, the devil, and all the Kingdom of Antichrist: that like scattered, and dispersed sheep being at length gathered into one fold, we may in the end rest all together in the bosom of Abraham, Isaac, and Jacob, there to be partakers of eternal and everlasting life, through the merits, and death of Jesus Christ our Saviour,

AMEN.

AN

# AN HOMILY FOR THE dayes of Rogation Week.

## *That all good things come from God.*

I Am purposed this day (good devout Christian people) to declare unto you the most deserved praise, & commendation of Almighty God, not only in the consideration of the marvailous creation of this World, or for conservation, & governance thereof, wherein his great power, and wisdom might excellently appear, to move us to honour, & dread him: but most specially in consideration of his liberal, & large goodness, which he dayly bestoweth on us his reasonable creatures, for whose sake he made the whole universal World, with all the commodities, and goods therein. Which his singular goodness, well & diligently remembred on our part, should move us (as duty is) again with hearty affection to love him, and with word, and deed to praise him, and serve him all the dayes of our life. And to this matter, being so worthy to entreat of, and so profitable for you to hear, I trust I shall not need with much circumstance of words, to stir you to give your attendance to hear what shall be said. Only I would wish your affection inflamed in secret wise within your self, to raise up some motion of thanksgiving to the goodness of Almighty GOD, in every such point as shall be opened by my declaration particularly unto you. For else what shall it avail us to hear, and know the great goodness of GOD towards us, to know that whatsoever is good, proceedeth from him, as from the principal Fountain, and the only Author, or to know that whatsoever is sent from him, must needs be good, and wholesom: if the hearing of such matter moveth us no further but to know it only? What availeth it the wise men of the World to have knowledge of the power, and divinity of GOD, by the secret inspiration of him: where they did not honour, and glorifie him in their knowledges as GOD? What praise was it to

them, by the consideration of the creation of the World, to behold his goodnes: and not to be thankful to him again for his creatures? What other thing deserved this blindnes, and forgetfulnes of them at Gods Hands, but utter forsaking of him? & so forsaking of GOD, they could not but fall into extream ignorance, and error. And although they much esteemed themselves in their wits, and knowledge, and gloried in their wisdom: yet vanished they away blindly, in their thoughts became fooles, and perished in their folly: there can be none other end of such as draw nigh to GOD by knowledge, and yet depart from him in unthankfulnes, but utter destruction. This experience saw David in his daies. For in his Psalm he saith, behold, they which withdraw themselves from thee, shall perish, for thou hast destroyed them all that are strayed from thee.

Psalm 72.

This experience was perceived to be true, of that holy Prophet Jeremy: O Lord (saith he) whatsoever they be that forsake thee, shall be confounded, they that depart from thee, shall be written in the Earth, and soon forgotten. It profiteth not (good people) to hear the goodnes of God declared unto us, if our hearts be not inflamed thereby to honour, and thank him. It profited not the Jews which were GODS Elect people, to hear much of GOD, seing that he was not received in their hearts by Faith, nor thanked for his benefits bestowed upon them: their unthankfulnes was the cause of their destruction. Let us eschew the manner of these before rehearsed, and follow rather the example of that holy Apostle S. Paul, who when in a deep meditation he did behold the marvailous proceedings of Almighty GOD, and considered his infinite goodnes in the ordering of his creatures, he burst out into this conclusion: Surely (saith he) of him, by him, and in him, be all things. And this once pronounced, he stuck not still at this point, but forthwith thereupon joyned to these words, To him be glory, and praise for ever, AMEN.

Jere. 15.

Romans 11.

Upon the ground of which words of S. Paul, (good audience) I purpose to build my exhortation of this day unto you. Wherein I shall do my endeavour, first to prove unto you, that all good things come down unto us from above from the Father of light. Secondly, that Jesus Christ his Son, and our Saviour, is the mean by whom we receive his liberall goodnes. Thirdly, that in the power, and vertue of the Holy Ghost, we be made meet, and able to receive his gifts, and graces. Which things distinctly, and advisedly considered in our minds, must needs compel us in most low reverence, after our bounden duty, alwayes to render him thanks again, in some testification of our good hearts for his deserts unto us. And that ỹ entreating of this matter in hand may be to the glory of Almighty God, let us in one Faith, & charity call upon the Father of mercy, from whom cometh every good gift, and every perfect gift, by the mediation of his welbeloved Son our Saviour, That we may be assisted with the presence of his holy Spirit, and profitably on both parts to demean our selves in speaking, and hearkning to the salvation of our souls.

In

In the beginning of my ſpeaking unto you, (good Chriſtian people) ſuppoſe not that I do take upon me to declare unto you the exellent power, or the incomparable wiſdom of Almighty GOD, as though I would have you believe that it might be expreſſed unto you by words. Nay, it may not be thought, that that thing may be comprehended by mans words, that is incomprehenſible. And too much arrogancy it were for duſt, and aſhes, to think that he can worthily declare his Maker. It palleth far the dark underſtanding, and wiſdom of a mortal man, to ſpeak ſufficently of that divine Majeſty, which the Angels cannot underſtand. We ſhall therefore lay apart to ſpeak of the profound, and unſearchable nature of Almighty God, rather acknowledging our weakneſs, then raſhly to attempt that is above all mans capacity to compaſs. It ſhall better ſuffice us in low humility to reverence, and dread his Majeſty, which we cannot comprize, then by overmuch curious ſearching, to be overcharged with the glory. We ſhall rather turn our whole contemplation to anſwer a while his goodneſs towards us, wherein we ſhall be much more profitably occupied, and more may we be bold to ſearch. To conſider the great power he is of, can but make us dread, and fear. To conſider his high wiſdom, might utterly diſcomfort our frailty to have any thing to do with him, but in conſideration of his inestimable goodneſs, we take good heart again to truſt well unto him. By his goodneſs we be aſſured to take him for our refuge, our hope, & comfort, our merciful Father in all the courſe of our lives. His power, and wiſdom compelleth us to take him for GOD omnipotent, invisible, having rule in Heaven, and Earth, having all things in his ſubjection, and will have none in councell with him, nor any to aſk the reaſon of his doing. For he may do what liketh him, none can reſiſt him. For he worketh all things in his ſecret judgment of his own pleaſure, yea even the wicked to damnation, ſaith Salomon. By the reaſon of his nature, he is called in Scripture, conſuming fire, he is called a terrible, and fearful GOD. Of this behalf therefore, we have no familiarity, no acceſs unto him, but his goodneſs again tempereth the rigour of his high power, and maketh us bold, and putteth us in hope that he will be converſant with us, and eaſie unto us.

Daniel 11.

Proverbs 16.

Heb. 11.

It is his goodneſs that moveth him to ſay in Scripture: It is my delight to be with the children of men. It is his goodneſs that moveth him to call us unto him, to offer us his friendſhip, and preſence. It is his goodneſs that patiently ſuffereth our ſtraying from him, and ſuffereth us long, to win us to repentance. It is of his goodneſs that we be created reaſonable creatures, where elſe he might have made us brute beaſts. It was his mercy to have us born among the number of Chriſtian people, and thereby in a much more nighneſs to ſalvation, where we might have been born (if his goodneſs had not been) among the Paynims, clean void from GOD, and the hope of everlaſting life. And what other thing doth his loving, and gentle voice ſpoken in his Word, where he calleth us to his preſence, and friendſhip,

Proverbs 8.

but

but declare his goodnes only, without regard of our worthines? And what other thing doth stir him to call us to him, when we be strayed from him, to suffer us patiently, to win us to repentance, but only his singular goodnes, no whit of our deserving? Let them all come together that be now glorified in Heaven, and let us hear what answer they will make in these points afore rehearsed, whether their first creation was in GODS goodnes, or of themselves? Forsooth David would make answer for them all, and say, know ye for surety, even the Lord is GOD, he hath made us, and not we our selves. If they were asked again, who should be thanked for their regeneration? For their justification? And for their salvation? whether their deserts, or GODS goodnes only? Although in this point, every one confes sufficently the truth in this matter in his own person: yet let David answer by the mouth of them all at this time, who cannot chuse but say, Not to us, O Lord, not to us but to thy Name give all the thank, for thy loving mercy, and for thy truth sake. If we should ask again, from whence came their glorious works, and deeds, which they wrought in their lives, wherewith GOD was so highly pleased, and worshipped by them? Let some other witnes be brought in, to testifie this matter, that in the mouth of two or three may the truth be known.

Verily that holy Prophet Esay beareth record, and saith, O Lord, it is thou of thy goodnes that hast wrought all our works in us, not we our selves. And to uphold the truth of this matter, against all justiciaries, and hypocrites, which rob Almighty GOD of his honour, and ascribe it to themselves, S. Paul bringeth in his belief, We be not (saith he) sufficent of our selves, as of our selves, once to think any thing: but all our ablenes is of GODS goodnes. For he it is in whom we have all our being, our living, and moving. If ye will know furthermore, where they had their gifts, and sacrifices, which they offered continually in their lives to Almighty GOD? they cannot but agree with David, where he saith: Of thy liberal hand, O Lord, we have received that we gave unto thee. If this holy company therefore confes so constantly, that all the goods, and graces wherewith they were indued in soul, came of the goodnes of GOD only: what more can be said to prove that all that is good, cometh from Almighty GOD? Is it meet to think that all spiritual goodnes cometh from GOD above only: and that other good things, either of nature or of fortune (as we call them) come of any other cause? Doth GOD of his goodnes adorn the soul, with all the powers thereof, as it is: and come the gifts of the body, wherewith it is endued from any other? If he doth the more, cannot he do the les? To justifie a sinner, to new create him from a wicked person to a righteous man, is a greater act (saith S. Augustine) then to make such a new Heaven, & Earth as is already made. We must needs agree, that whatsoever good thing is in us, of grace, of nature or of fortune, is of GOD only, as the only Author, and Worker.

And

And yet it is not to be thought, that God hath created all this whole universal world as it is, & thus once made, hath given it up to be ruled, and used after our own wits, and device, and so taketh no more charge therefore: As we see the shipwright, after he hath brought his ship to a perfect end, then delivereth it to the Mariners, & taketh no more care thereof. Nay, GOD hath not so created the World, that he is careless of it: but he still preserveth it by his goodness, he still stayeth it in his creation. For else without his special goodness, it could not stand long in his condition. And therefore S. Paul saith, that he preserveth all things, and beareth them up still in his Word, lest they should fall without him to their nothing again, whereof they were made. If his especial goodness were not every where present, every creature should be out of order, and no creature should have his property wherein he was first created. He is therefore invisible, every where, and in every creature, and fulfilleth both Heaven and Earth with his presence. In the fire, to give heat, in the water, to give moisture, in the Earth to give fruit, in the heart to give his strength, yea in our bread, and drink is he, to give us nourishment, where without him, the Bread, & drink cannot give sustenance, nor the Herb health, as the wise man plainly confesseth it, saying, It is not the encrease of fruits that feedeth men, but it is thy Word (O Lord) which preserveth them that trust in thee. And Moses agreeth to ỹ same, when he saith, Mans life resteth not in Bread only, but in every Word which proceedeth out of GODS Mouth. It is neither the Herb nor the Plaster that giveth health of themselves, but thy Word, O Lord (saith the wise man) which healeth all things. It is not therefore the power of the creatures which worketh their effects, but the goodness of GOD which worketh in them. In his Word truely do all things consist. By that same Word that Heaven, and Earth were made, by the same are they upholden, maintained, and kept in order, (saith S. Peter) & shall be till Almighty GOD shall withdraw his power from them, and speak their dissolution. If it were not thus, that the goodness of GOD were effectually in his creatures to rule them, how could it be that the main Sea, so raging, & labouring to overflow the Earth, could be kept within his bounds, and banks as it is? That holy man Job evidently spied the goodness of GOD in this point, and confessed, that if he had not a special goodness to the preservation of the Earth, it could not but shortly be overflowed of the Sea. How could it be ỹ the elements, so divers, and contrary as they be among themselves, should yet agree, & abide together in a concord, without destruction one of another to serve our use, if it came not only of Gods goodness so to temper them? How could the fire not burn, and consume all things, if it were let loose to go whither it would, and not stayed in his sphere by the goodness of God, measurably to heat these inferior creatures to their riping? Consider the huge substance of the Earth, so heavy, and great as it is: How could it so stand stably in the space as it doth, if GODS goodness reserved it not so for us to travel on? It is thou O Lord (saith David) which hast founded the Earth in his stability, & during thy Word, it should never reel or fall

Heb. 2. Heb. 3.

Wisd. 16.

Deut. 8.

Wisd. 17.

2 Pet. 3.

Psalm. 103.

fall down. Conſider the great ſtrong beaſts, and fiſhes, far paſſing the ſtrength of man, how fierce ſoeuer they be, & ſtrong, yet by the goodneſs of GOD they preuail not againſt us, but are under our ſubiection, and ſerue our uſe. Of whom came the inuention thus to ſubdue them, and make them fit for our commodities? Was it by mans braine? Nay rather this inuention came by ỹ goodneſs of GOD, which inſpired mans underſtanding to haue his purpoſe of euery creature. Who was it (ſaith Iob) that put will, and wiſdom in mans head, but GOD only his goodneſs? And as the ſame ſaith again, I perceiue that euery man hath a mind, but it is the inſpiration of the Almighty that giueth underſtanding. It could not be verily (good Chriſtian people) that man of his own wit vpholden, ſhould inuent ſo many, & diuers deuices in all Crafts, and Sciences, except the goodneſs of Almighty God had been preſent with men, and had ſtirred their wits, and ſtudies of purpoſe to know the natures, and diſpoſition of all his creatures, to ſerue us ſufficiently in our needs, and neceſſities. Yea, not only to ſerue our neceſſities, but to ſerue our pleaſures and delight, more then neceſſity requireth. So liberal is GODS goodneſs to us, to prouoke us to thank him, if any hearts we haue. The wiſe man in his contemplation by himſelf, could not but grant this thing to be true that I reaſon unto you. In his hands (ſaith he) be we, and our words, and all our wiſdom, and all our ſciences, and works of knowledge. For it is he that gaue me the true inſtruction of his creatures, both to know the diſpoſition of the World, & the vertues of the elements, the beginning, and end of times, the change and diuerſities of them, the courſe of the year, the order of the ſtars, the natures of beaſts, and the powers of them, the power of the winds, and thoughts of men, the differences of planets, the vertue of roots, & whatſoeuer is hid, and ſecret in nature, I learned it. The artificer of all theſe taught me this wiſdom. And further he ſaith, who can ſearch out the things that be in Heauen? For it is hard for us to ſearch ſuch things as be on Earth, and in dayly ſight afore us. For our wits, & thoughts (ſaith he) be imperfect, and our polices uncertain. No man can therefore ſearch out the meaning of theſe things, except thou giueſt wiſdom, and ſendeſt thy Spirit from aboue. If the wiſe man thus confeſſeth all things to be of GOD, why ſhould not we acknowledge it? And by the knowledge of it conſider our duty to GOD-ward, and giue him thanks for his goodneſs? I perceiue that I am far here ouercharged with the plenty, and copy of matter, that might be brought in for the proof of this cauſe. If I ſhould enter to ſhew how the goodneſs of Almighty GOD appeared euery where in ỹ creatures of ỹ world, how marualous they be in their creation, how beautiful in their order, how neceſſary they be to our uſe: all with one voice muſt needs grant their Author to be none other but Almighty GOD, his goodneſs muſt they needs extoll, and magnifie euery where, to whom be all honour, and glory for euermore.

Iob. 38.

Wiſd. 7.

wiſd. 9.

Wiſd. 9.

The

## The ſecond part of the Homily, for *Rogation Week.*

IN the former part of this Homily (good Chriſtian people) I have declared to your contemplation, the great goodneſs of Almighty God in the creation of this World, with all the furniture thereof, for the uſe, and comfort of man, whereby we might rather be moved to acknowledge our duty again to his Majeſty. And I truſt it hath wrought not only belief in you, but alſo it hath moved you to render your thanks ſecretly in your hearts to Almighty God, for his loving kindneſs. But yet peradventure ſome will ſay, that they can agree to this, that all that is good pertaining to the ſoul, or whatſoever is created with us in body ſhould come from God, as from the Author of all goodneſs, & from none other. But of ſuch things as be without them both, I mean, ſuch good things which we call goods of fortune, as riches, authority, promotion, and honour, ſome men may think that they ſhould come of our induſtry, and diligence, of our labour, and travail, rather then ſupernaturally. Now then conſider, good people, if any author there be of ſuch things concurrant of mans labour, and endeavour, were it meet to aſcribe them to any other then to GOD, as the Paynims, Phyloſophers, and Poets did erre, which took Fortune, and made her a goddeſs to be honoured, for ſuch things? GOD forbid (good Chriſtian people) that this imagination ſhould earneſtly be received of us that be worſhippers of the true GOD, whoſe works and proceedings be expreſſed manifeſtly in his Word. Theſe be the opinions, and ſayings of infidels, not of true Chriſtians. For they indeed (as Job maketh mention) beleeve, and ſay, that GOD hath his reſidence, and reſting place in the clouds, and conſidereth nothing of our matters. Epicures they be that imagine that he walketh about the coaſts of the Heavens, and hath no reſpect of theſe inferior things, but that all theſe things ſhould proceed either by chance or at adventure, or elſe by diſpoſition of fortune, and GOD to have no ſtroke in them. What other thing is this to ſay, then as the fool ſuppoſeth in his heart, there is no GOD? whom we ſhall none otherwiſe reprove, then with Gods own Words by the mouth of David, Hear, my people (ſaith he) for I am thy God, thy very GOD. All the beaſts of the wood are mine. Sheep, and Oxen that wander in the Mountains. I have the knowledge of all the Fowls of the Air, the beauty of the Field is my handy-work, mine is the whole circuit of the World, and all the plenty that is in it. And again the Prophet Jeremy, Thinkeſt thou that I am a GOD of the place nigh me (ſaith the Lord) and not a GOD far off? Can a man hide himſelf in ſo ſecret a corner, that

Job 21.

Pſalm 14.

Jere. 23.

that I ſhall not ſee him? Do not I fulfil, and replenish both Heaven, and Earth, ſaith the Lord? Which of theſe two ſhould be moſt believed? Fortune, whom they paint to be blind of both eyes, ever unſtable, and unconſtant in her wheel, in whoſe hands they ſay theſe things be? Or GOD, in whoſe hand, and power theſe things be indeed, who for his truth, and conſtancy was yet never reproved? For his ſight looketh thorow Heaven, and Earth, & ſeeth all things preſently with his eyes. Nothing is too dark or hidden from his knowledge, not the priuy thoughts of mens minds. Truth it is, that GOD is all riches, all power, all authority, all health, wealth, and proſperity, of the which we ſhould have no part without his liberal diſtribution, and except it came from him above. David firſt teſtifieth of riches, and poſſeſſions: If thou giveſt good luck, they ſhall gather, & if thou openeſt thy hand, they ſhall be full of goodneſs: but if thou turneſt thy face, they ſhall be troubled. And Salomon ſaith, It is the bleſſing of the Lord that maketh rich men. To this agreeth that holy woman Anne, where ſhe ſaith in her ſong: It is the Lord that maketh the poor, and maketh the rich; it is he, that promoteth, and pulleth down, he can raiſe a needy man from his miſery, and from the dunghil, he can lift up a poor perſonage to ſit with Princes, and have the ſeat of glory: for all the coaſts of the Earth be his. Now if any man will aſk, What ſhall it avail us to know that every good gift, as of nature, and fortune (ſo called) and every perfect gift, as of grace, concerning the ſoul, to be of GOD, and that it is his gift only? Forſooth for many cauſes it is convenient for us to know it. For ſo ſhall we know (if we confeſs the truth) who ought juſtly to be thanked for them. Our pride ſhall be thereby abated, perceiving naught to come of our ſelves but ſin, and vice: if any goodneſs be in us, to refer all laud, and praiſe for the ſame to Almighty God. It ſhall make us not advance our ſelves before our neighbour, nor deſpiſe him for that he hath fewer gifts, ſeeing GOD giveth his gifts where he will. It ſhall make us by the conſideration of our gifts, not to extoll our ſelves before our neighbours. It ſhall make the wiſe man not to glory of his wiſdom, nor ỹ ſtrong man in his ſtrength, nor the rich to glory in his riches, but in the living GOD, which is the Author of all theſe: leſt if we ſhould do ſo, we might be rebuked with the words of S. Paul, What haſt thou that thou haſt not received? & if thou haſt received it, why glorieſt thou in thy ſelf, as though thou hadſt not received it? To confeſs that all good things come from Almighty GOD, is a great point of wiſdom, my friends: For ſo confeſſing, we know whither to reſort for to have them, if we want. as S. James biddeth us, ſaying, If any man wanteth the gift of wiſdom, let him aſk it of GOD that gives it, and it ſhall be given him. As the wiſe man in the want of ſuch a like gift, made his recourſe to GOD for it, as he teſtifieth in his Book: After I knew (ſaith he) that otherwiſe I could not be chaſte, except GOD granted it, (and this was as he there writeth, high wiſdom to know whoſe gift it was) I made haſte to the Lord, and earneſtly beſought him, even from the root of my heart, to have it. I would to

Pſalms 104.

Proverbs 10.
1 Kings 2.

Jere. 9.

1 Cor. 4.

James 1.

Sap. 8.

GOD

GOD (my friends) that in our wants, and necessities, we would go to GOD, as S. James biddeth, and as the wise man teacheth us that he did. I would we believed stedfastly that GOD only gives them. If we did, we should not seek our want, and necessity of the devil, and his ministers so oft as we do, as dayly experience declareth it. For if we stand in necessity of corporal health, whither go the common people, but to charms, witchcrafts, and other delusions of the devil? If we knew that GOD were the Author of this gift, we would only use his means appointed, and bide his leasure, till he thought it good for us to have it given. If the Merchant, and worldly occupier knew that GOD is the giver of riches, he would content himself with so much as by just means approved of GOD, he could get to his living, and would be no richer then truth would suffer him; he would never procure his gain, and ask his goods at the devils hand. GOD forbid, ye will say, that any man should take his riches of the devil. Verily so many as encrease themselves by Usury, by extortion, by perjury, by stealth, by deceits, and craft, they have their goods of the devils-gifts. And all they that give themselves to such means, and have renounced the true means that GOD hath appointed, have forsaken him, and are become worshippers of the devil, to have their lucres and advantages. They be such as kneel down to the devil at his bidding, and worship him: for he promiseth them for so doing, that he will give them the World, and the goods therein. They cannot otherwise better serve the devil, then to do his pleasure, and commandment: And his motion, and will it is, to have us forsake the truth, and betake us to falshood, to lies, and perjuries. They therefore which believe perfectly in their hearts that GOD is to be honoured, and requested for the gift of all things necessary, would use none other means to relieve their necessities, but truth and verity, and would serve GOD, to have competency of all things necessary. The man in his need would not relieve his want by stealth. The woman would not relieve her necessity, and poverty by giving her body to other in adultery for gain. If GOD be Author indeed of life, health, riches, and welfare, let us make our recourse to him, as the Author, and we shall have it, saith S. James. Yea it is his wisdom by the wise man therefore to know whose gift it is: for many other skills, it is wisdom to know, and believe that all goodness, and graces be of GOD, as the Author. Which thing well considered, must needs make us think that we shall make account for that which GOD giveth us to possess, & therefore shall make us to be more diligent, well to spend them to GODS glory, and to the profit of our neighbour, that we may make a good account at the last, and be praised for good stewards, that we may hear these words of our Judge, Well done good servant, and faithful, thou hast been faithful in little, I will make thee ruler over much, go in into thy masters joy. Besides to believe certainly GOD to be the Author of all the gifts that we have, shall make us to be in silence, and patience when they be taken a- Matthew 24.

gain from us. For as GOD of his mercy doth grant us them to use: So other whiles he doth justly take them again from us, to prove our patience, to exercise our faith, and by the means of the taking away of a few, to bestow the more warily those that remain, to teach us to use them the more to his glory, after he giveth them to us again. Many there be that with mouth can say, that they believe that GOD is the author of every good gift that they have: but in the time of temptation they go back from this belief. They say it in word, but deny it in deed. Consider the custom of the World, and see whether it be not true. Behold the rich man that is endued with substance, if by any adversity his goods be taken from him, how fumeth, and fretteth he? How murmureth he, and despaireth? He that hath the gift of good reputation, if his name be any thing touched by the detractor, how unquiet is he? How busie to revenge his despite? If a man have the gift of wisdom, and fortune to be taken of some evil willer for a fool, and is so reported: how much doth it grieve him to be so esteemed? Think ye that these believe constantly that GOD is the author of these gifts? If they believe it verily, why should they not patiently suffer GOD to take away his gifts again, which he gave them freely, and lent for a time? But ye will say, I could be content to resign to GOD such gifts, if he took them again from me: But now are they taken from me by evil chances, and false shrewes, by naughty wretches, how should I take this thing patiently? To this may be answered, that Almighty GOD is of his nature invisible, and cometh to no man visible after the manner of man, to take away his gifts that he lent. But in this point whatsoever GOD doth, he bringeth it about by his instruments ordained thereto. He hath good Angels, he hath evil Angels, he hath good men, and he hath evil men, he hath Hail, and Rain, he hath Wind, and Thunder, he hath Heat, and Cold. Innumerable instruments hath he, and Messengers, by whom again he asketh such gifts, as he committeth to our trust, as the Wise man confesseth. The creature must needs waite to serve his Maker, to be fierce against unjust men to their punishment. For as the same Author saith, He armed the creature, to revenge his enemies, and other whiles to the probation of our faith, stirreth he up such storms. And therefore by what mean, and instrument soever GOD takes from us gifts, we must patiently take GODS judgment in worth, and acknowledge him to be the Taker, a Giver, as Job saith: The Lord gave, and the Lord took, when yet his enemies drave his Cattel away, and when the devil slew his children, and afflicted his body with grievous sickness. Such meekness was in that holy King, and Prophet David, when he was reviled of Semei in the presence of all his host, he took it patiently, and reviled not again, but as confessing GOD to be the Author of his innocency, and good name, and offering it to be at his pleasure: Let him alone (saith he to one of his servants that would have revenged such despite) for GOD hath commanded him to curse David, and peradventure GOD intendeth thereby

Sap. 15.

Job 1.

2 Kings 16.

thereby to render me some good turn for this curse of him to day. And though the Minister other-whiles doth evil in his act, proceeding of malice, yet forasmuch as GOD turneth his evil act to a proof of our patience, we should rather submit our selves in patience, then to have indignation at GODS Rod, which peradventure when he hath corrected us to our nurture, he will cast it into the fire, as it deserveth. Let us in like manner truely acknowledge all our gifts, and prerogatives, to be so GODS gifts, that we shall be ready to resign them up at his will, and pleasure again. Let us throughout our whole lives confess all good things to come of GOD, of what name or nature soever they be, not of these corruptible things only, whereof I have now last spoken, but much more of all spiritual graces behoveable for our soul, without whose goodness no man is called to faith, or stayed therein, as I shall hereafter in the next part of this Homily declare to you. In the mean season forget not what hath already been spoken to you, forget not to be comfortable in your judgements to the truth of his doctrine, and forget not to practise the same in the whole state of your life, whereby ye shall obtain the blessing promised by our Saviour Christ: blessed be they which hear the word of GOD, and fulfil it in life. Which blessing he grant to us all, who raigneth over all, one GOD in Trinity, the Father, the Son, and the Holy Ghost, to whom be all honour, and glory for ever, AMEN.

## The third part of the Homily, for Rogation Week.

I Promiſed to you, to declare that all ſpiritual gifts, and graces come ſpecially from GOD. Let us conſider the truth of this matter, and hear what is teſtified firſt of ẏ gift of faith, the firſt entry into a Chriſtian life, without ẏ which no man can pleaſe God. For S. Paul confeſſeth it plainly to be Gods gift, ſaying, faith is the gift of GOD. And again S. Peter ſaith, It is of GODS power that ye be kept through faith to ſalvation. It is the goodneſs of GOD that we falter not in our hope unto him. It is verily Gods work in us, the charity wherewith we love our brethren. If after our fall we repent, it is by him ẏ we repent, which reacheth forth his merciful hand to raiſe us up. If we have any will to riſe, it is he that preventeth our will, and diſpoſeth us thereto. If after contrition we feel our conſcience at peace with GOD through remiſſion of our ſin, and ſo be reconciled again to his favour, and hope to be his children, and inheritors of everlaſting life: who worketh theſe great miracles in us? our worthineſs, our deſervings, and endevours, our wits, and vertue? Nay verily S. Paul will not ſuffer fleſh, and clay to preſume to ſuch arrogancy, and therefore ſaith, All is of GOD which hath reconciled us to himſelf by Jeſus Chriſt. For GOD was in Chriſt when he reconciled the world unto himſelf. GOD the Father of all mercy, wrought this high benefit unto us, not by his own perſon: but by a mean, by no leſs mean then his only beloved Son, whom he ſpared not from any pain, and travail that might do us good. For upon him he put our ſins, upon him he made our ranſom, him he made the mean betwixt us, and himſelf, whoſe mediation was ſo acceptable to GOD the Father, through his abſolute, and perfect obedience, that he took his act for a full ſatisfaction of all our diſobedience, & rebellion, whoſe righteouſneſs he took to weigh againſt our ſins, whoſe redemption he would have ſtand againſt our damnation. In this point, what have we to muſe within our ſelves, good friends? I think no leſs then that which S. Paul ſaid, in the remembrance of this wonderful goodneſs of GOD. Thanks be to Almighty GOD, through Chriſt Jeſus our Lord: for it is he for whoſe ſake we received this high gift of grace. For as by him (being the everlaſting wiſdom) he wrought all the World, and that is contained therein: So by him only, and wholly, would he have all things reſtored again in Heaven and in Earth. By this our Heavenly Mediatour therefore do we know the favour, and mercy of GOD the Father, by him know we his will, and pleaſure towards us, for he is the brightneſs

Epheſ. 2.

1 Pet. 1.

Romans 7.

Epheſ. 1.

brightnes of his Fathers glory, and a very clear Image, & pattern of his substance. It is he whom the Father in Heaven delighteth to have for his beloved Son, whom he authorised to be our teacher, whom he charged us to hear, saying, Hear him. It is he by whom the Father of Heaven doth bless us with all spiritual, and heavenly gifts, for whose sake, and favour (writeth S. John) we have received grace, and favour. To this our Saviour, and Mediator, hath GOD the Father given the power of Heaven, and Earth, & the whole jurisdiction, & authority to distribute his goods, & gifts committed to him: for so writeth the Apostle, To every one of us is grace given, according to ỹ measure of Christs giving. And thereupon to execute his authority committed, after that he had brought sin, and the devil to captivity, to be no more hurtful to his members, he ascended up to his Father again, and from thence sent liberal gifts to his welbeloved servants, and hath still the power to ỹ worlds end to distribute his Fathers gifts continually in his Church, to the establishment, and comfort thereof. And by him hath Almighty GOD decreed to dissolve the World, to call all before him, to judge both the quick and the dead, and finally by him shall he condemn the wicked to eternal fire in Hell, and give the good eternal life, & set them assuredly in presence with him in Heaven for evermore. Thus ye see how all is of GOD, by his Son Christ our Lord, and Saviour. Remember, I say once again your duty of thanks, let them be never to want, still enjoyn your self to continue in thanksgiving, ye can offer to GOD no better sacrifice: For he saith himself, It is the sacrifice of praise, & thanks that shall honour me. Which thing was well perceived of that holy Prophet David, when he so earnestly spake to himself thus, O my soul, bless thou the Lord, and all that is within me, bless his holy Name, I say once again: O my soul bless thou the Lord, and never forget his manifold rewards. GOD give us grace (good people) to know these things & to feel them in our hearts. This knowledge, & feeling is not in our selfs, by our selves it is not possible to come by it, a great pity it were that we should loose so profitable knowledge. Let us therefore meekly call upon that bountiful spirit, the holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodnes of GOD declared unto us to our salvation. For without his lively, and secret inspiration, can we not once so much as speak the Name of our Mediator, as S. Paul plainly testifieth: No man can once name our Lord Jesus Christ, but in the Holy Ghost, Much les should we be able to believe, & know these great mysteries that be opened to us by Christ. S. Paul saith, that no man can know what is of GOD, but the spirit of GOD. As for us (saith he) we have received, not the spirit of the world, but the spirit which is of God, for this purpose, that in that holy spirit we might know the things that be given us by Christ. The wise man saith, that in the power, and vertue of the holy Ghost, resteth all wisdom, & all ability to know GOD, and to please him. For he writeth thus, We know that it is not in mans

Matthew 3.
Ephes. 1.
John 1.
Ephe. 4.
Psalm 54.
Psalm 105.
1 Cor. 12.
1 Cor. 2.

power to guide his goings. No man can know thy pleasure, except thou
Wisd. 9. giveſt wisdom, & ſendeſt thy holy Spirit from above. Send him down therefore (prayeth he to GOD) from the holy Heavens, and from the throne of thy Majeſty, that he may be with me, and labour with me, that ſo I may know what is acceptable before thee. Let us with ſo good heart pray, as he did, and we ſhall not fail but to have his aſſiſtance. For he is ſoon ſeen of them that love him, he will be found of them that ſeek him: For very liberal, and gentle is the Spirit of wisdom. In his power ſhall we have ſufficient ability to know our duty to GOD, in him ſhall we be comforted, and couraged to walk in our duty, in him ſhall we be meet veſſels to receive the grace of Almighty GOD: for it is he that purgeth, and purifieth the mind by his ſecret working. And he only is preſent every where by his inviſible power, and containeth all things in his dominion. He lightneth the heart to conceive worthy thoughts to Almighty GOD, he ſitteth in the tongue of man, to ſtir him to ſpeak his honor, no language is hid from him, for he hath the knowledge of all ſpeech, he only miniſtreth ſpiritual ſtrength to the powers of our ſoul, and body. To hold the way which GOD had prepared for us to walk rightly in our journey, we muſt acknowledge that it is in the power of his Spirit which helpeth our infirmity, that we may boldly come in
Galat. 4. prayer, and call upon Almighty GOD as our Father, it is by this holy Spirit, which maketh intercellion for us with continual ſighs. If any gift we have wherewith we may work to the glory of GOD, and profit of our neighbour, all is wrought by his own, and ſelfſame Spirit, which maketh his diſtributions peculiarly to every man as he will. If any wisdom we have, it is not of our ſelves, we cannot glory therein as
Romans 8. begun of our ſelves, but we ought to glory in GOD from whom it came
1 Cor. 12. to us, as the Prophet Jeremy writeth: Let him that rejoyceth, rejoyce in
Jeremy 9. this, that he underſtandeth, and knoweth me, for I am the Lord which ſhew mercy, judgment, & righteouſneſs in the earth, for in theſe things I delight, ſaith the Lord. This wisdom cannot be attained, but by the direction of the Spirit of GOD, and therefore it is called ſpiritual wiſdom. And no where can we more certainly ſearch for the knowledge of this will of GOD (by ỹ which we muſt direct all our works, and deeds) but in the holy Scriptures, for they be they that teſtifie of him,
John 5. ſaith our Saviour Chriſt. It may be called knowledge, and learning that is otherwhere gotten without the Word; but the Wiſe-man plainly teſtifieth, that they all be but vain, which have not in them the wisdom of GOD. We ſee to what vanity the old Philoſophers came,
Wisd. 13. who were deſtitute of this ſcience, gotten, and ſearched for in his Word. We ſee what vanity the ſchoole doctrine is mixed with, for that in this Word they ſought the will of GOD, but rather the will of reaſon, the trade of cuſtom, the path of the Fathers, the practiſe of the Church.
Pſalm 1. Let us therefore read, and revolve the holy Scripture both day, and
Pſalm. 119. night, for bleſſed is he that hath his whole meditation therein. It is that that giveth light to our feet to walk by. It is that which giveth wisdom to the ſimple, and ignorant. In it may we find eternal life.

In

In the holy Scriptures find we Christ, in Christ find we GOD: for he it is that is the express Image of the Father. He that seeth Christ, seeth the Father. And contrariwise, as S. Hierom saith, The ignorance of Scripture, is the ignorance of Christ. Not to know Christ, is to be in darkness, in the midst of our worldly, and carnal light of reason and philosophy. To be without Christ, is to be in foolishness: for he is the only wisdom of the Father, in whom it pleased him that all fulness and perfection should dwell. With whom whosoever is endued in heart by faith, and rooted fast in charity, hath laid a sure foundation to build on, whereby he may be able to comprehend with all Saints what is the bredth, length, and depth, and to know the love of Christ. This universal and absolute knowledge, is that wisdom which S. Paul wisheth these Ephesians to have, as under Heaven the greatest treasure that can be obtained. For of this wisdom the wise man writeth thus of his experience, All good things came to me together with her, and innumerable riches through her hands: and addeth moreover in the same place, She is the mother of all these things: For she is an infinite treasure unto men, which whoso use, become partakers of the love of GOD. I might with many words move some of this audience to search for this wisdom, to sequester their reason to follow GODS Commandment, to cast from them the wits of their brains, to favour this wisdom, to renounce the wisdom, and policy of this fond world, to taste, and savour that whereunto the favour, and will of God hath called them, and willeth us finally to enjoy by his favour, if we would give ear: but I will haste to the third part of my text, wherein is expressed further in Sapience, how God giveth his Elect understanding of the motions of the Heavens, of the alterations, & circumstances of time. Which as it followeth in words more plentiful in the text which I have last cited unto you: so it must needs follow in them that be endued with this spiritual wisdom. For as they can search where to find this wisdom, and know of whom to ask it, So know they again, that in time it is found, & can therefore attemper themselves to the occasion of the time, to suffer no time to pass away, wherein they may labour for this wisdom. And to encrease therein, they know how GOD of his infinite mercy, and lenity giveth all men here time, and place of repentance, and they see how the wicked (as Job writeth) abuse the same to their pride, and therefore do the godly take the better hold of the time, to redeem it out of such use as it is spoyled in by the wicked. They which have this wisdom of GOD, can gather by the diligent, and earnest study of the worldlings of this present life, how they wait their times, and apply themselves to every occasion of time, and to get riches, to encrease their lands, and patrimony. They see the time pass away, and therefore take hold on it, in such wise, that otherwhiles they will with loss of their sleep, and ease, with suffering many pains, catch the offer of their time, knowing that ẏ which is past, cannot be returned again: repentance may follow, but remedy is none. Why should not then they that be spiritual wise in their generation, wait their time to encrease as fast in their state, to win, and gain everlastingly? They

Psalm 19.

John 5.

Heb. 1. John 14.

Colos. 2.

Ephes. 3.

Sap. 7.

Job. 14.

reason

reaſon what a brute forgetfulneſs it were in man indued with reaſon, to be ignorant of their times, & tides, when they ſee the Turtle-Dove, the Stork, and the Swallow to wait their times, as Jeremy ſaith. The Stork in the air knoweth her appointed times, the Turtle, the Crane, and the Swallow obſerve the time of their coming: but my people knoweth not the judgement of the Lord. Paul willeth us to redeem the time, becauſe the dayes are evil. It is not the counſel of S. Paul only, but of all other that ever gave precepts of wiſdom.

Jeremy 8.

Ephes. 2.

There is no precept more ſeriouſly given, & command, then to know the time. Yea Chriſtian men, for that they hear how grievouſly GOD complaineth, & threatneth in the Scriptures them which will not know the time of his viſitations, are learned thereby, the rather earneſtly to apply themſelves thereunto. After our Saviour Chriſt had prophecied with weeping tears of the deſtruction of Jeruſalem, at the laſt he putteth the cauſe: For that thou haſt not known the time of thy viſitation. O England, ponder the time of GODS merciful viſitation which is ſhewed thee from day to day, and yet wilt not regard it, neither wilt thou with his puniſhment be driven to thy duty, nor with his benefits be provoked to thanks! If thou knewest what may fall upon thee for thine unthankfulneſs, thou wouldſt provide for thy peace. Brethren, howſoever the world in generality is forgetful of GOD, let us particularly attend to our time, and win the time with diligence, and apply our ſelves to that light, and grace that is offered us: let us, if GODS favour, and judgments which he worketh in our time, cannot ſtir us to call home to our ſelves to do that belonging to our ſalvation: At the leaſt way, let the malice of the devil, the naughtineſs of the World, which we ſee exerciſed in theſe perilous and laſt times, wherein we ſee our dayes ſo dangerouſly ſet, provoke us to watch diligently to our vocation, to walk, and go forward therein.

Luke 19.

Let the miſery, and ſhort tranſitory joyes ſpied in the caſualty of our dayes, move us while we have them in our hands, and ſeriouſly ſtir us to be wiſe, & to expend the gracious good will of GOD to us-ward which all the day long ſtretching out his hands (as the Prophet ſaith) unto us, for ỳ moſt part his merciful hands, ſometime his heavy hands ỳ we being learned thereby, may eſcape the danger ỳ muſt needs fall on the unjuſt, who lead their dayes in felicity & pleaſure, without the knowing of GODS Will towards them, but ſuddenly they go down into Hell. Let us be found watchers, found in the peace of the Lord, that at the laſt day we may be found without ſpot, and blameleſs: yea let us endeavour our ſelves (good Chriſtian people) diligently to keep the preſence of his holy Spirit, Let us renounce all uncleaneſs, for he is the Spirit of purity. Let us avoid all hypocriſie, for this holy Spirit will flee from that which is feigned. Caſt we off all malice, & all evil will, for this Spirit will never enter into an evil willing ſoul. Let us caſt away all the whole lump of ſin that ſtandeth about us, for he will never dwell in that body that is ſubdued to ſin. We cannot be ſeen thankful to Almighty GOD, & work ſuch deſpite to the Spirit of grace, by whom we be ſanctified. If we do our endeavour, we ſhall not need to fear. We

Eſay 65.

Job 22.

Sap. 1.

Hebr. 11.

Hebr. 10.

ſhall

ſhall be able to overcome all our enemies that fight againſt us. Only let us apply our ſelves to accept that grace that is offered us. Of Almighty God we have comfort by his goodneſs, of our Saviour Chriſts mediation we may be ſure. And this holy Spirit will ſuggeſt unto us ẏ ſhall be wholeſom, & confirm us in all things. Therefore it cannot be but true that S. Paul affirmeth: of him, by him, and in him be all things, & in him (after this tranſitory life well paſſed) ſhall we have all things. For S. Paul ſaith, When the Son of GOD ſhall ſubdue all things unto him, then ſhall GOD be all in all. If ye will know how GOD ſhall be all in all: Verily after this ſenſe may ye underſtand it: In this world ye ſe that we be fain to borrow many things to our neceſsity of many creatures: there is no one thing ẏ ſufficeth all our neceſſities. If we be an hungred we luſt for bread. If we be a thirſt, we ſeek to be refreſhed wᵗ Ale or Wine. If we be cold, we ſeek for cloth. If we be ſick, we ſeek to the Phyſician. If we be in heavineſs, we ſeek for comfort of our friends, or of company: ſo that there is no one creature by it ſelf that can content all our wants, and deſires. But in the world to come, in that everlaſting felicity, we ſhall no more beg, and ſeek our particular comforts, & commodities of divers creatures: but we ſhall poſſeſs all that we can aſk, & deſire in GOD, & GOD ſhall be to us all things. He ſhall be to us both Father & Mother, he ſhall be bread, & drink, cloth, Phyſician, comfort, he ſhall be all things to us, and that of much more bleſſed faſhion, and more ſufficient contentation, then ever theſe creatures were unto us, with much more declaration then ever mans declaration, then ever mans reaſon is able to conceive. The eye of man is not able to behold, nor his ear can hear, nor it can be compaſſed in the heart of man, what joy it is that GOD hath prepared for them that love him. 1 Cor. 15. 1 Cor. 2.

Let us all conclude then with one voice with the words of S. Paul: Epheſ. 3.

To him which is able to do abundantly beyond our deſires,
and thoughts, according to the power working in us,
be glory, and praiſe in his Church by Chriſt
Jeſus for ever, World without end.
AMEN.

AN

# AN EXHORTATION TO

be ſpoken to ſuch Pariſhes where they uſe *their Perambulation in Rogation week, for the overſight of the bounds, and limits of their Town.*

ALthough we be now aſſembled together (good Chriſtian people) moſt principally to laud, & thank Almighty God for his great benefits, by withholding the fields replenished with all manner of fruit, to ẏ maintenance of our corporal neceſſities, for our food, & ſuſtenance, & partly alſo to make our humble ſuits in prayers to his Fatherly prouidence, to conſerue ẏ ſame fruits in ſending us ſeaſonable weather, whereby we may gather in ẏ ſaid fruits, to that end for which his Fatherly goodneſs hath prouided them: yet haue we occaſion ſecondarily giuen us in our walks on thoſe dayes, to conſider the old ancient bounds, & limits belonging to our own Townſhip, and to other our neighbors bordering about us, to the intent that we ſhould be content with our own, and not contentiouſly ſtriue for others, to the breach of charity, by any incroaching one upon another, for claiming one of another, further then that in ancient right, & cuſtom our forefathers haue peaceably laid out unto us for our commodity & comfort. Surely a great ouerſight it were in us, which be Chriſtian men in one profeſſion of faith, dayly looking for that Heauenly inheritance which is bought for euery one of us by the bloodſhedding of our Sauiour Jeſus Chriſt, to ſtriue, and fall to variance for the earthly bounds of our Towns, to the diſquiet of our life betwixt our ſelues, to the waſting of our goods by vain expences, and coſts in the Law. We ought to remember, that our habitation is but tranſitory, and ſhort in this mortal life. The more ſhame it were to fall out into immortal hatred among our ſelues, for ſo brittle poſſeſſions, and ſo to loſe our eternal inheritance in Heauen. It may ſtand well with Charity, for a

Chri-

a Christian man quietly to maintain his right, and just title. And it is the part of every good Towns-man, to preserve as much as lieth in him, the liberties, franchises, bounds, and limits of his Town, and Countrey: But yet to strive for our very rights, and duties with the breach of love, and charity, which is the only liberty of a Christian man, or with the hurt of godly peace, and quiet, by the which we be knit together in one general fellowship of Christs family, in one common houshold of GOD, that is utterly forbidden. That doth GOD abhor, and detest, which provoked Almighty GODS wrath otherwise to deprive us quite of our commodities, and liberties, because we do so abuse them, for matters of strife, discord, and dissention. S. Paul blamed the Corinthians for such contentious suing among themselves, to the slander of their profession before the enemies of Christs Religion, saying thus unto them, Now there is utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? Why rather suffer ye not harm? If S. Paul blameth the Christian men, whereof some of them, for their own right, went contentiously so to Law, commending thereby ỹ profession of patience in a Christian man: If Christ our Saviour would have us rather to suffer wrong, and to turn our left cheek to him which hath smitten the right, to suffer one wrong after another, rather then by breach of charity to defend our own: In what state be they before GOD, who do the wrong? What curses do they fall into, who by false witness defraud either their neighbours or township of his due right, & just possession? Which will not let to take an oath by the holy Name of GOD, the Author of all truth, to set out falshood, and a wrong? Know ye not (saith S. Paul) that the righteous shall not inherit the Kingdom of GOD? What shall we then win, to encrease a little the bounds, and possessions of the Earth, & lose the possessions of the inheritance everlasting? Let us therefore take such heed in maintaining of our bounds, and possessions, that we commit not wrong by encroaching upon other. Let us beware of sudden verdict in things of doubt. Let us well advise our selves to advouch that certainly, whereof either we have no good knowledge or remembrance, or to claim that we have no just title to. Thou shalt not (commandeth Almighty GOD in his Law) remove thy neighbours mark, which they of old time have set in their inheritance. Thou shalt not (saith Salomon) remove the ancient bounds which thy fathers have laid. And lest we should esteem it to be but a light offence so to do, we shall understand, that it is reckoned among the curses of GOD pronounced upon sinners. Accursed be he (saith Almighty GOD by Moses) who removeth his neighbours doles, and marks. And all the people shall say, answering Amen thereto, as ratifying that curse upon whom it doth light. They do much provoke the wrath of GOD upon themselves, which use to grind up the doles and marks, which of ancient time were laid for the division of meeres, and balks in the fields, to bring the owners to their right. They do wickedly, which do turn up the ancient terris of the fields, that old men before time with great pains,

1 Cor. 9.

Matthew 5.

1 Cor. 6.

Deut. 19.

Proverbs 22.

Deut. 29.

did

did tread out, whereby the Lords records (which be the tenants evidences) be perverted, and translated sometime to the disheriting of the right owner, to the oppression of the poor fatherless, or the poor widow. These covetous men know not what inconveniences they be the authors of. Sometime by such craft, and deceit be committed great disorders, and riots in the challenge of their lands, yea sometimes murthers, and blood-shed, whereof thou art guilty whosoever thou be that giveth the occasion thereof. This covetous practising therefore with thy neighbours lands, and goods, is hateful to Almighty GOD. Let
1 Thes. 4. no man subtilly compass or defraud his neighbour (biddeth S. Paul) in any manner of cause. For GOD (saith he) is a revenger of all such.
Deut. 9. GOD is the GOD of all equity, and righteousness, and therefore forbiddeth all such deceit, and subtilty in his Law, by these words, Ye shall not deal unjustly in judgement, in line, in weight, or measure. Ye shall have just ballances, true weights, and true measures. False-ballance (saith Salomon)
Proverbs 20. are an abomination unto the Lord. Remember what S. Paul saith, GOD is the revenger of all wrong, and injustice, as we see by dayly experience, however it thriveth ungraciously which is gotten by falshood, and craft. We be taught by experience, how Almighty GOD never suffereth the third heir to enjoy his fathers wrong possessions, yea many a time they are taken from himself in his own life time. GOD is not bound to defend such possessions as are gotten by the devil, and his counsel. GOD will defend all such mens goods, and possessions, which by him are obtained, and
Proverbs 23. possessed, and will defend them against the violent oppressor. So witnesseth Salomon, The Lord will destroy the House of the proud man. But he will stablish the borders of the widow. No doubt of it
Psalm 16. (saith David) better is a little truely gotten to the righteous man, then the innumerable riches of the wrongful man. Let us flee therefore (good people) all wrong practises in getting, maintaining, and defending our possessions, and lively-hoods, and bounds, and liberties, remembring that such possessions be all under GODS revengeance. But what do we speak of House, and Land? Nay, it is said in the Scripture, that GOD in his yre doth root up whole Kingdoms for wrongs, and oppressions, and doth translate Kingdoms from one Nation to another, for unrighteous dealing, for wrongs, and riches gotten by deceit. This
Daniel. 4. is the practise of the holy One (saith Daniel) to ỹ intent that living men, may know, that the most High hath power over the Kingdoms of men, and giveth them to whomsoever he will. Furthermore, what is the cause of penury, and scarceness, of death, and famine? Is it any other thing but a token of GODS yre revenging our wrongs, and injuries done one to another? Ye have sown much, (upbraided GOD by his Prophet Aggei) and ye bring in little, ye eat, but ye be not satisfied,
Aggei 1. ye drink, but ye be not filled, ye cloth your selves, but ye be not warm, and he that earneth his wages, putteth it into a bottomless purpose: ye looked for much encrease, but lo, it came to little, and when ye brought it home (into your barns) I did blow it away, saith the Lord.

the Lord. O consider therefore the eye of God against gleaners, gatherers, and incroachers upon other mens lands, & possessions! It is lamentable to see in some places, how greedy men use to plow, & grate upon their neighbours land that lyeth next them, how covetous men now adaies plow up so nigh the common balks, and walks, which good men before time made the greater, and broader, partly for the commodious walk of his neighbour, partly for the better shack in harvest time, to the more comfort of his poor neighbours cattel. It is a shame to behold the insatiableness of some covetous persons in their doings: that where their ancestors left of their land abroad, and sufficient beer-balk, to carry the corps to the Christian Sepulture, how men pinch at such beer-balkes, which by long use, and custom ought to be inviolably kept for that purpose. And now they either quite ear them up, and turn the dead body to be born farther about in the high streets, or else if they leave any such Meer, it is too strait for two to walk on.

These strange encroachments (good neighbors) should be looked upon. These should be considered in these dayes of our Perambulations: and afterwards the parties admonished, & charitably reformed, who be the doers of such private gaining, to the slander of the township, and the hindrance of the poor. Your high-wayes should be considered in your walks, to understand where to bestow your dayes works according to the good Statutes provided for the same. It is a good deed of mercy, to amend the dangerous, and noysom wayes, whereby thy poor neighbor sitting on his silly weak beast, founder not in the deep therof, and so the Market the worse served, for discouraging of poor vittailers to resort thither for the same cause. If now therefore ye will have your prayers heard before Almighty GOD, for the increase of your corn, and cattel, and for the defence thereof from unseasonable mists, and blasts, from hail, and other such tempests: love equity, and righteousness, ensue mercy, and charity, which GOD most requireth at our hands. Which Almighty GOD respecting chiefly, in making his civil lawes for his people the Israelites, in charging the owners not to gather up their corn too nigh at harvest season, nor the Grapes, & Olives in gathering time, but to leave behind some ears of corn for the poor gleaners. By this he meant to induce them to pity the poor, to relieve the needy, to shew mercy, and kindness. It cannot be lost which for his sake is distributed to the poor. For he which ministreth the seed to the sower, & bread to the hungry, which sendeth down the early, and latter rain upon your fields, so to fill up the barns with corn, and the wine-press with wine, & oyl, he (I say) who recompenceth all kind of benefits in the resurrection of the just, he will assuredly recompence all merciful deeds shewed to the needy, howsoever unable the poor is upon whom it is bestowed. O (saith Salomon) let not mercy, and truth forsake thee. Bind them about thy neck (saith he) and write them on the table of thy heart, so shalt thou find favour at Gods hand.

Levit. 24. Deut. 23.

2 Cor. 9. 10.

Joel 2.

Proverbs 3.

Thus honor thou the Lord with thy riches, and with the firſt-fruits of thine increaſe: So ſhall thy barns be filled with abundance, and thy preſſes ſhall burſt with new wine. Nay, GOD hath promiſed to open the windows of Heaven upon the liberall righteous man, that he ſhall want nothing. He will repreſs the devouring Caterpillar, which ſhould devour your fruits. He will give you peace, and quiet to gather in your proviſion, that ye may ſit every man under his own Vine quietly, without fear of the forrain enemies to invade you. He will give you not only food to feed on, but ſtomacks, and good appetites to take comfort of your fruits, whereby in all things ye may have ſufficiency. Finally, he will bleſs you with all manner of abundance in this tranſitory life, & endue you with all manner of benediction in the next World, in the Kingdom of Heaven, through the merits of our Lord, and Saviour, to whom with the Father, and the Holy Ghoſt, be all honour everlaſting.

AMEN.

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AN

# AN HOMILY OF THE State of Matrimony.

THE Word of Almighty God doth testifie, and declare, whence the original beginning of Matrimony cometh, and why it is ordained; it is instituted of God, to the intent that man and woman should live lawfully in a perpetual friendship, to bring forth fruit, and to avoid Fornication. By which mean a good conscience might be preserved on both parties, in bridling the corrupt inclinations of the flesh, within the limits of honesty. For God hath straitly forbidden all whoredom, and uncleanness, and hath from time to time taken grievous punishment of this inordinate lust, as all stories, and ages have declared. Furthermore it is also ordained that the Church of GOD, and his Kingdom might by this kind of life be conserved, and enlarged, not only in that God giveth children by his blessing, but also in that they be brought up by the Parents godly, in the knowledge of GODS Word, that thus the knowledge of God, and true Religion, might be delivered by succession from one to another, that finally many might enjoy that everlasting immortality. Wherefore, forasmuch as Matrimony serveth us as well to avoid sin, and offence, as to encrease the Kingdom of God: you, as all other which enter the state, must acknowledge this benefit of God, with pure, and thankful minds, for that he hath so ruled your hearts, that ye follow not the example of the wicked world, who set their delight in filthiness of sin, but both of you stand in the fear of God, and abhor all filthiness. For that is surely the singular gift of GOD, where the common example of the world declareth how the devil hath their hearts bound, and entangled in divers snares, so that they in their wifeless state run into open abominations, without any grudge of their conscience. Which sort of men that live so desperately, and filthy, what damnation tarrieth for them? S. Paul describeth it to them, saying: Neither whoremongers, neither adulterers, shall inherit the Kingdom of GOD. This horrible judgment of GOD ye be escaped 1 Cor. 6.

through his mercy, if so be that ye live inseperately, according to GODS ordinance. But yet I would not have you careless without watching. For the devil will assay to attempt all things to interrupt, and hinder your hearts, & godly purpose, if ye will give him any entry: For he will either labour to break this godly knot once begun betwixt you, or else at the lest he will labor to encumber it with divers griefs, and displeasures.

And this is the principal craft, to work dissention of hearts of the one from the other: That whereas now there is pleasant, and sweet love betwixt you, he will, in the stead thereof, bring in most bitter, & unpleasant discord. And surely that same adversary of ours doth, as it were from above, assault mans nature, and condition. For this folly is ever from our tender age grown up with us, to have a desire to rule, to think highly of our selves, so that none thinketh it meet to give place to another. That wicked vice of stubborn will, and self-love, is more meet to break and to dissever the love of heart, then to preserve concord. Wherefore married persons must apply their minds in most earnest wise to concord, and must crave continually of GOD the help of his holy Spirit, so to rule their hearts, and to knit their minds together, that they be not dissevered by any division of discord. This necessity of prayer, must be oft in the practise, and using of married persons, that oft times the one should pray for the other, lest hate, and debate, do arise betwixt them. And because few do consider this thing, but more few do perform it (I say, to pray diligently.) We see how wonderful the devil deludeth, and scorneth this state, how few Matrimonies there be without chidings, brawlings, tauntings, repentings, bitter cursings, and fightings. Which things whosoever doth commit, they do not consider that it is the instigation of the ghostly enemy, who taketh great delight therein: For else they would with all earnest endeavour, strive against these mischiefs, not only with prayer, but also with all possible diligence. Yea they would not give place to the provocation of wrath, which stirreth them either to such rough, and sharp words, or stripes, which is surely compassed by the devil, whose temptation, if it be followed, must needs begin, and weave the web of all miseries, and sorrows. For this is most certainly true, that of such beginnings must needs ensue the breach of true concord in heart, whereby all love must needs shortly be banished. Then can it not be a but miserable thing to behold, ỹ yet they are of necessity compelled to live together, which yet cannot be in quiet together? And this is most customably every where to be seen. But what is the cause thereof? Forsooth because they will not consider the crafty trains of the devil, and therefore give not themselves to pray to GOD, that he would vouchsafe to repress his power. Moreover, they do not consider how they promote the purpose of the devil in that they follow ỹ wrath of their hearts, while they threat one another, while they in their folly turn all upside down, while they will never give over their right as they esteem it, yea, while many times they will not give over the wrong part indeed. Learn thou therefore, if thou de-

sirest

ſireſt to be void of all theſe miſeries, if thou deſireſt to live peaceably, and comfortably in wedlock, how to make thy earneſt prayer to God, that he would govern both your hearts by the holy Spirit, to reſtrain the devils powers, whereby your concord may remain perpetually. But to this prayer muſt be joyned a ſingular diligence, whereof S. Peter giveth this precept, ſaying, You husbands deal with your wives according to knowledge, giving honor to the wife, as unto the weaker veſſel, and as unto them that are heirs alſo of the grace of life, that your prayers be not hindred. This precept doth particularly pertain to the husband: for he ought to be the leader, and author of love, in cheriſhing, and encreaſing concord, which then ſhall take place, if he will uſe moderation, and not tyranny, & if he yeild ſomething to the woman. For the woman is a weak creature, not endued with like ſtrength, and conſtancy of mind, therefore they be the ſooner diſquieted, and they be the more prone to all weak affections, and diſpoſitions of mind, more then men be, and lighter they be, and more vain in their fantaſies, and opinions. Theſe things muſt be conſidered of ỹ man, that he be not too ſtiff, ſo that he ought to wink at ſome things, and muſt gently expound all things, and to forbear. Howbeit the common ſort of men doth judge, that ſuch moderation ſhould not become a man: For they ſay that it is a token of womaniſh cowardneſs, and therefore they think that it is a mans part to fume in anger, to fight with fiſt, and ſtaff. Howbeit, howſoever they imagine, undoubtedly S. Peter doth better judge what ſhould be ſeeming to a man, and what he ſhould moſt reaſonably perform. For he ſaith, reaſoning ſhould be uſed, and not fighting. Yea, he ſaith more, that the woman ought to have a certain honour attributed to her, that is to ſay, ſhe muſt be ſpared, and born with, the rather for that ſhe is the weaker veſſel, of a frail heart, inconſtant, and with a word ſoon ſtirred to wrath. And therefore conſidering theſe her frailties, ſhe is to be the rather ſpared. By theſe means, thou ſhalt not only nouriſh concord: but ſhalt have her heart in thy power, & will. For honeſt natures will ſooner be retained to do their duties, rather by gentle words, then by ſtripes. But he which will do all things with extremity, and ſeverity, and uſe alwayes rigour in words, and ſtripes, what will that avail in the concluſion? Verily nothing, but that he thereby ſetteth forward the devils work, he baniſheth away concord, charity, and ſweet amity, and bringeth in diſſention, hatred, and yrkſomneſs, the greateſt griefs that can be in the mutual love, and fellowſhip of mans life. Beyond all this, it bringeth another evil therewith, for it is the deſtruction, and interruption of prayer: For in the time that the mind is occupied with diſſention, and diſcord, there can be no true prayer uſed. For the Lords prayer hath not only a reſpect to particular perſons, but to the whole univerſal, in the which we openly pronounce, that we will forgive them which have offended againſt us, even as we aſk forgiveneſs of our ſins of GOD. Which thing how can it be done rightly, when their hearts be at diſſention? How can they pray each for other, when they be at hate betwixt themſelves? Now, if the

aid of prayer be taken away, by what means can they sustain themselves in any comfort? For they cannot otherwise either resist the devil, or yet have their hearts stayd in stable comfort in all perils, and necessities, but by prayer. Thus all discommodities, as well worldly, as ghostly, follow this froward testiness, & cumbrous fierceness, in manners, which be more meet for brute beasts, then for reasonable creatures. Saint Peter doth not allow these things, but the devil desireth them gladly: wherefore take the more heed. And yet a man may be a man, although he doth not use such extremity, yea, although he should dissemble some things in his wives manners. And this is the part of a Christian man, which both pleased GOD, and serveth also in good use to the comfort of their marriage state. Now as concerning the wives duty. What shall become her? shall she abuse the gentleness, & humanity of her husband? and at her pleasure, turn all things upside down? No surely. For that is far repugnant against GODS Commandment. For thus doth S. Peter preach to them: Ye wives, be ye in subjection to obey your own husbands. To obey, is another thing then to controle or command, which yet they may do to their children, and to their family: but as for their husbands, them must they obey, and cease from commanding, and perform subjection. For this surely doth nourish concord very much, when the wife is ready at hand at her husbands commandment, when she will apply her self to his will, when she endeavoureth her self to seek his contentation, and do him pleasure, when she will eschew all things that might offend him: For thus will most surely be verified the saying of the Poet. A good wife by obeying her husband, shall bear the rule, so that he shall have a delight, and a gladness, the sooner at all times to return home to her. But on the contrary part, when the wives be stubborn, froward, and malipert, their husbands are compelled thereby to abhor, and fly from their own houses, even as they should have battail with their enemies. Howbeit, it can shantly be, but that some offence shall sometime chance betwixt them: For no man doth live without fault, specially for that the woman is the more frail party. Therefore let them beware that they stand not in their faults, and wilfulness: but rather let them acknowledge their follies, and say, My husband, so it is, that by my anger I was compelled to do this or that, forgive it me, and hereafter I will take better heed. Thus ought the woman more readily to do, the more they be ready to offend. And they shall not do this only to avoid strife, and debate: but rather in the respect of the Commandment of GOD, as S. Paul expresseth it in this form of words, Let women be subject to their husbands as to the Lord: for the husband is the head of the woman, as Christ is the Head of the Church. Here you understand, that GOD hath commanded that ye should acknowledge the authority of the husband, and refer him the honor of obedience. And S. Peter saith in that place before rehearsed, that holy matrons did in former time deck themselves, not with gold, and silver, but in putting their whole hope in GOD, and in obeying their husbands, as Sara obeyed Abraham, calling him, Lord, whose

1 Pet. 2.

Ephes. 5.

daughters

daughters ye be (ſaith he) if ye follow her example. This ſentence is very meet for women to print in their remembrance. Truth it is, that they muſt ſpecially feel the grief, and pains of their Matrimony, in that they relinquiſh the liberty of their own rule, in the pain of their travailing, in the bringing up of their children. In which office they be in great perils, and be grieved with great afflictions, which they might be without if they lived out of Matrimony. But S. Peter ſaith, that this is the chief ornament of holy matrons, in that they ſet their hope, and truſt in GOD, that is to ſay, in that they refuſed not from marriage for the buſineſs thereof, for the griefs, and perils thereof: but committed all ſuch adventures to GOD, in moſt ſure truſt of help, after that they have called upon his aid. O woman, do thou the like, and ſo ſhalt thou be moſt excellently beautified before GOD, & all his Angels, and Saints, and thou needeſt not to ſeek further for doing any better works. For, obey thy huſband, take regard of his requeſts, and give heed unto him to perceive what he requireth of thee, and ſo ſhalt thou honor GOD, & live peaceably in thy houſe. And beyond all this, GOD ſhall follow thee with his benediction, that all things ſhall well proſper both to thee, and to thy huſband, as the Pſalm ſaith: Bleſſed is ỹ man which feareth God, and walketh in his waies, thou ſhalt have the fruit of thine own hands, happy ſhalt thou be, and well ſhall it go with thee. Thy wife ſhall be as a vine, plentifully ſpreading about thy houſe. The children ſhall be as the young ſpring of ỹ Olives about thy Table: lo thus ſhall that man be bleſſed (ſaith David) ỹ feareth the Lord. This let the wife have ever in mind, the rather admoniſhed thereto by the apparel of her head, whereby is ſignified, ỹ ſhe is under covert or obedience of her huſband. And as that apparel is of nature ſo appointed, to declare her ſubjection: So biddeth S. Paul, that all other her raiment ſhould expreſs both chaſtneſs, and ſobriety. For if it be not lawful for the woman to have her head bare, but to bear thereon ỹ ſign of her power, whereſoever ſhe goeth: more is it required that ſhe declare the thing ỹ is meant thereby. And therefore thoſe ancient women of the old World called their huſbands Lords, & ſhewed them reverence in obeying them. But peradventure ſhe will ſay, ỹ thoſe men lov. d their wives indeed. I know that well enough, & bear it well in mind. But when I do admoniſh you of your duties, then call not to conſideration what their duties be. For when we our ſelves do teach our children to obey us as their parents, or when we reform our ſervants, & tell them that they ſhould obey their maſters, not only at the eye, but as ỹ Lord: If they ſhould tell us again our duties, we ſhould not think it well done. For when we be admoniſhed of our duties, & faults, we ought not then to ſeek what other mens duties be. For though a man had a companion in his fault, yet ſhould he not thereby be yͤ out his fault. But this muſt be only looked on, by what means thou mayeſt make thy ſelf without blame. For Adam did lay the blame upon the woman, & ſhe turned it unto ỹ ſerpent, but yet neither of them was excuſed. And therefore bring not ſuch excuſes to me at this time: but apply all thy diligence to bear thine obedience to thine huſband. For when I take in hand to admoniſh

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thy husband to love thee, and to cherish thee: yet will I not cease to set out the law that is appointed for the woman, aswel as I would require of the man what is written for his law. Go thou therefore about such things as becometh thee only, & shew thy self tractable to thy husband. Or rather if thou wilt obey thy husband for GODS precept, then alledge such things as be in his duty to do, but perform thou diligently those things wich the Law-maker hath charged thee to do: For thus it is most reasonable to obey God, if thou wilt not suffer thy self to transgress his Law. He that loveth his friend, seemeth to do no great thing: but he that honoureth ỹ is hurtful, & hateful to him, this man is worthy most commendation. Even so think you, if thou canst suffer an extreme husband, thou shalt have a great reward therefore: But if thou lovest him only because he is gentle, and courteous, what reward will GOD give therefore? Yet I speak not these things, that I would with the husbands to be sharp towards their wives: but I exhort the women that they would patiently bear the sharpness of their husbands. For when either parts do their best to perform their duties the one to the other, then followeth thereon great profit to their neighbours for their examples sake. For when the woman is ready to suffer a sharp husband, and the man will not extremely entreat his stubborn, and troublesom wife, then be all things in quiet, as in a most sure haven. Even thus was it done in old time, that every one did their own duty, and office, and was not busie to require the duty of their neighbours. Consider I pray thee that Abraham took to him his brothers son, his wife did not blame him therefore. He commanded him to go with him a long journey, she did not gainsay it but obeyed his precept.

Again, after all those great miseries, labors, and pains of that Journey, when Abraham was made as Lord over all, yet did he give place to Lot of his superiority: which matter Sara took so little to grief, that she never once suffered her tongue to speak such words as the common manner of women is wont to do in these dayes, when they see their husbands in such rooms, to be made underlings, and to be put under their youngers, then they upbraid them with combrous talk, and call them fools, dastards, and cowards for so doing. But Sara was so far from speaking any such thing: that it came never into her mind, and thought so to say, but allowed the wisdom, and will of her husband. Yea, besides all this, after the said Lot had thus his will, and left to his uncle the less portion of land, he chanced to fall into extreme peril: Which chance when it came to ỹ knowledge of this said Patriarch, he incontinently put all his men in harness, & prepared himself with all his family, & friends, against the host of the Persians. In which case, Sara did not counsel him to the contrary, nor did say, as then might have been said: My husband, whither goest thou so unadvisedly? Why runnest thou thus on head? Why dost thou offer thy self to so great perils, and art thus ready to jeopard thine own life, and to peril the lives of all thine, for such a man as hath done thee such wrong? At ỹ least way, if thou regardest not thy self, yet have compassion on me, which for thy love have

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forſaken my kindred, & my country, & have the want both of my friends, and kinsfolks, and am thus come into ſo far countreys with thee, have pitty on me, and make me not here a widow, to caſt me into ſuch cares, and troubles. Thus might ſhe have ſaid: but Sara neither ſaid nor thought ſuch words, but ſhe kept her ſelf in ſilence in all things. Furthermore, all that time when ſhe was barren, & took no pains, as other women did, by bringing forth fruit in his Houſe: what did he? He complained not to his wife, but to Almighty GOD. And conſider how either of them did their duties as became them: for neither did he deſpiſe Sara, becauſe ſhe was barren, nor never did caſt it in her teeth. Conſider again how Abraham expelled the handmaid out of the Houſe, when ſhe required it: So that by this I may truely prove, ỹ the one was pleaſed, & contented with the other in all things. But yet ſet not your eyes onely on this matter, but look further what was done before this, that Agar uſed her miſtriſs deſpitefully, and that Abraham himſelf was ſomewhat provoked againſt her, which muſt needs be an intolerable matter, and a painful, to a free-hearted woman, and a chaſte. Let not therefore the woman be too buſie to call for the duty of her husband, where ſhe ſhould be ready to perform her own, for that it is not worthy any great commendations. And even ſo again, let not the man only conſider what belongeth to the woman, & to ſtand too earneſtly gazing thereon, for that is not his part or duty. But as I have ſaid, let either party be ready, and willing to perform that which belongeth eſpecially to themſelves. For if we be bound to hold out our left cheek to ſtrangers which will ſmite us on the right cheek: how much more ought we to ſuffer an extreme, and unkind husband? But yet I mean not that a man ſhould beat his wife. GOD forbid that, for that is the greateſt ſhame that can be, not ſo much to her that is beaten, as to him ỹ doth the deed. But if by ſuch fortune thou chanceſt upon ſuch an husband, take it not too heavily, but ſuppoſe thou, that thereby is laid up no ſmall reward hereafter, & in this life time no ſmall commendation to thee, if thou canſt be quiet. But yet you that be men, thus I ſpeak. Let there be none ſo grievous fault to compel you to beat your wives. But what ſay I, your wives? No, it is not to be born with, that an honeſt man ſhould lay hands on his maid-ſervant to beat her. Wherefore if it be a great ſhame for a man to beat his bond-ſervant, much more rebuke it is, to lay violent hands upon his free woman. And this thing may be well underſtood by the laws which the Paynims have made, which doth diſcharge her any longer to dwell with ſuch an husband, as unworthy to have any further company with her that doth ſmite her. For it is an extreme point, thus ſo vile to entreat her like a ſlave, that is fellow to thee of thy life, & ſo joyned unto thee beforetime in ỹ neceſſary matters of thy living. And therefore a man may well liken ſuch a man (if he may be called a man rather then a wild beaſt) to a killer of his father or his mother. And whereas we be commanded to forſake our father, and mother, for our wives ſake, and yet thereby do work them none injury, but do fulfil the Law of GOD: How can it not appear then to be a point of extreme madneſs, to entreat

treat her despitefully, for whose sake GOD hath commanded thee to leave parents? Yea who can suffer such despight? Who can worthily express the inconvenience that is, to see what weepings, and waylings be made in the open streets, when neighbors run together to the house of an unruly husband, as to a Bedlam-man, who goeth about to overturn all that he hath at home? Who would not think that it were better for such a man to wish the ground to open, and swallow him in, then once ever after to be seen in the market? But peradventure thou wilt object, that the woman provoketh thee to this point. But consider thou again, that the woman is a frail vessel, and thou art therefore made the ruler, and head over her, to bear the weakness of her in this her subjection. And therefore study thou to declare the honest commendation of thine authority, which thou canst no way better do, then to forbear to urge her in her weakness, and subjection. For even as the King appeareth so much the more noble, the more excellent, & noble he maketh his Officers, and Lieutenants, whom if he should dishonour, and despise the authority of their dignity, he should deprive himself of a great part of his own honour: even so, if thou dost despise her that is set in the next room beside thee, thou dost much derogate, & decay the excellency, and vertue of thine own authority. Recount all these things in thy mind, and be gentle, and quiet. Understand that GOD hath given thee children with her, and art made a father, & by such reason appease thy self. Dost thou not see the husbandmen, what diligence they use to till that ground which once they have taken to farm, though it be never so full of faults? As for an example, though it be dry, though it bringeth forth weeds, though the soyl cannot bear too much wet, yet he tilleth it, and so winneth fruit thereof: Even in like manner, if thou wouldst use like diligence to instruct, and order the mind of thy Spouse, if thou wouldst diligently apply thy self to weed out by little, and little the noysome weeds of uncomely manners out of her mind, with wholesom precepts, it could not be, but in time thou shouldst feel the pleasant fruit thereof to both your comforts. Therefore that this thing chance not so, perform this thing that I do here counsel thee: Whensoever any displeasant matter ryseth at home, if thy wife hath done ought amiss, comfort her, & encrease not ỹ heavinesse. For though thou shouldst be grieved with never so many things, yet shalt thou find nothing more grievous then to want the benevolence of thy wife at home. What offence soever thou canst name, yet shalt thou find none more intolerable, then to be at debate with thy wife. And for this cause most of all oughtest thou to have this love in reverence. And if reason moveth thee to bear any burthen at any other mens hands, much more at thy wives. For if she be poor, upbraid her not, if she be simple, teach her, but be the more curious: for she is thy body, and made one flesh with thee. But thou peradventure wilt say that she is a wrathful woman, a drunkard, and beastly, without wit, and reason. For this cause bewail her the more. Chase not in anger, but pray unto Almighty GOD. Let her be admonished, and helped with good counsel, and do thou thy best endevour, that she may be dilivered

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of all theſe affections. But if thou ſhouldſt beat her, thou ſhalt encreaſe her evil affections: For frowardneſs, and ſharpneſs, is not amended with frowardneſs, but with ſoftneſs, and gentleneſs. Furthermore, conſider what reward thou ſhalt have at GODS Hand: For where thou mighteſt beat her, and yet, for the reſpect of the fear of GOD, thou wilt abſtain, & bear patiently her great offences, the rather in reſpect of that Law which forbiddeth that a man ſhould caſt out his wife what fault ſo ever ſhe be cumbred with, thou ſhalt have a very great reward, & before the receit of that reward, thou ſhall feel many commodities. For by this means ſhe ſhall be made the more obedient, & thou for her ſake ſhalt be made the more meek. It is written in a ſtory of a certain ſtrange Philoſopher, which had a curſed wife, a froward, and a drunkard: When he was asked for what conſideration he did ſo bear her evil manners? He made anſwer, By this means (ſaith he) I have at home a Schoolmaſter, and an example how I ſhould behave my ſelf abroad. For I ſhall (ſaith he) be the more quiet with others, being thus dayly exerciſed, & taught in the forbearing of her. Surely it is a ſhame ẏ Paynims ſhould be wiſer then we, we I ſay, that be commanded to reſemble Angels, or rather GOD himſelf through meekneſs. And for the love of vertue, this ſaid Philoſopher Socrates would not expel his wife out of his houſe. Yea, ſome ſay that he did therefore marry his wife, to learn this vertue by ẏ occaſion. Wherefore, ſeeing many men be far behind the wiſdom of this man, my counſel is, that firſt, and before all things, a man do his beſt endevour to get him a good wife, endued with all honeſty, & vertue: But if it ſo chance that he is deceived, that he hath choſen ſuch a wife as is neither good nor tolerable, then let ẏ husband follow this Philoſopher, & let him inſtruct his wife in every condition, & never lay theſe matters to light. For the Merchant man, except he firſt be at compoſition with his factor to uſe his interfairs quietly, he will neither ſtir his Ship to ſail, nor yet will lay hands upon his merchandiſe: Even ſo, let us do all things, that we may have the fellowſhip of our wives, which is the ſavour of all our doings at home, in great quiet, and reſt. By theſe means all things ſhall proſper quietly, and ſo ſhall we paſs through the dangers of ẏ troublous Sea of this World. For this ſtate of life will be more honourable, and comfortable then our houſes, then ſervants, then Money, then Lands, and Poſſeſſions, then all things that can be told. As all theſe with ſedition and diſcord, can never work us any comfort: So ſhall all things turn to our commodity, and pleaſure, if we draw this yoke in one concord of heart, and mind. Whereupon do your beſt endevour, that after this ſort ye uſe your Matrimony, & ſo ſhall ye be armed on every ſide. Ye have eſcaped the ſnares of the devil, and the unlawful luſts of the fleſh: ye have the quietneſs of conſcience by this inſtitution of Matrimony ordained by GOD: therefore uſe oft prayer to him, that he would be preſent by you, that he would continue concord and charity betwixt you. Do the beſt ye can of your parts, to cuſtom your ſelves to ſoftneſs, and meekneſs, and bear well in worthy

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such overslights as chance: & thus shall your conversation be most pleasant, and comfortable. And although (which can no otherwise be) some adversities shall follow, & otherwhiles now one discommodity, now another shall appear: yet in this common trouble, and adversity, lift up both your hands unto Heaven, call upon the help, and assistance of GOD, the author of your marriage, and surely the promise of relief, is at hand. For Christ affirmeth in his Gospel; where two or three be gathered together in my Name, & be agreed, what matter soever they pray for, it shall be granted them of my heavenly Father. Why therefore shouldst thou be afraid of the danger, where thou hast so ready a promise, and so nigh an help? Furthermore, you must understand how necessary it is for Christian folk to bear Christs Cross: for else we shall never feel how comfortable GODS help is unto us. Therefore give thanks to God for his great benefit, that ye have taken upon you this state of wedlock, & pray you instantly, that Almighty GOD may luckily defend, and maintain you therein, that neither ye be overcome with any temptations, nor with any adversity. But before all things, take good heed that ye give no occasion to the devil to let, and hinder your prayers by discord, and dissension: for there is no stronger defence, and stay in all our life, then is prayer, in the which we may call for the help of God, and obtain it, whereby we may win his blessing, his grace, his defence, and protection, so to continue therein to a better life to come: Which grant us He that dyed for us all, to whom be all honour, and praise for ever, and ever. AMEN.

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# AN HOMILY AGAINST IDLENESSE.

FOrasmuch as man, being not born to ease and rest, but to labour and travail, is by corruption of nature, through sinne, so farre degenerated, and grown out of kind, that he taketh idlenes to be no evil at all, but rather a commendable thing, seemly for those that be wealthy; and therefore is greedily embraced of most part of men, as agreeable to their usual affection; and all labour, and travail is diligently avoided, as a thing painful, and repugnant to the pleasure of the flesh: It is necessary to be declared unto you, that by the ordinance of GOD, which he hath set in the nature of man, every one ought, in his lawful vocation and calling, to give himself to labour; and that idlenesse, being repugnant to the same ordinance, is a grievous sinne; and also, for the great inconveniencies and mischiefs which spring thereof, an intolerable evil: to the intent that when ye understand the same, ye may diligently flee from it, and on the other part earnestly apply your selves, every man in his vocation, to honest labour and businesse, which, as it is enioyned unto man by Gods appointment, so it wanteth not his manifold blessings, and sundry benefits.

Almighty GOD, after that he had created man, put him into Paradise, that he might dresse, and kepe it: But when he had transgressed GODS Commandment, eating the fruit of the Tree which was forbidden him, Almighty GOD forthwith did cast him out of Paradise into this woful vale of misery, enioyning him to labour the ground that he was taken out of, and to eat his bread in the sweat of his face all the daies of his life. It is the appointment, and will of GOD, that every man, during the time of this mortal, and transitory life, should give himself to such honest and godly exercise and labour, and every one follow his own businesse, and to walk uprightly in his own calling. Man (saith Job) is born to labour. And we are commanded by Jesus Sirach, not to hate painful works, neither husbandry, or other such mysteries of travel, which the highest hath created. The wise man also exhorteth us to drink the

*Genesis 3.*

*Iob 5. Eccles. 7.*

Proverbs 5. waters of our own Ciſtern, and of the Rivers that run out of the midſt of our own Well: meaning thereby, that we ſhould live of our own labours, and not devour the labour of others. S. Paul hearing that among the Theſſalonians, there were certain that lived diſſolutely, 2 Theſ. 3. and out of order, that is to ſay, which did not work, but were buſibodies, not getting their own living with their own travail, but eating other mens bread of frée coſt, did command the ſaid Theſſalonians, not onely to withdraw themſelves, and abſtain from the familiar company of ſuch inordinate perſons, but alſo that if there were any ſuch among them that would not labour, the ſame ſhould not eat, nor have any living at other mens hands. Which doctrine of Saint Paul (no doubt) is grounded upon the general ordinance of God; which is, that every man ſhould labour: And therefore it is to be obeyed of all men, and no man can juſtly exempt himſelf from the ſame. But when it is ſaid, All men ſhould labour, it is not ſo ſtraightly meant, that all men ſhould uſe handy-labour. But as there be divers ſorts of labours, ſome of the mind, and ſome of the body, and ſome of both: So every one (except by reaſon of age, debility of body, or want of health, he be unapt to labour at all) ought both for the getting of his own living honeſtly, and for to profit others, in ſome kind of labour to exerciſe himſelf, according as the vocation whereunto GOD hath called him ſhall require. So that whoſoever doth good to the Common-weal, and ſociety of men with his induſtry, and labour, whether it be by governing the Common-weal publickly, or by bearing publick office or miniſtery, or by doing any common neceſſary affairs of his Countrey, or by giving counſel, or by teaching, and inſtructing others, or by what other means ſoever he be occupied, ſo that a profit and benefit redound thereof unto others, the ſame perſon is not to be accounted idle, though he work no bodily labour, nor is to be denyed his living (if he attend his vocation) though he work not with his hands.

Bodily labour is not required of them, which by reaſon of their vocation and office, are occupied in the labour of the mind, to the ſuccour and 1 Tim. 5. help of others. Saint Paul exhorteth Timothy to eſchew, and refuſe idle widows, which go about from houſe to houſe, becauſe they are not only idle, but prattlers alſo, and buſibodies, ſpeaking things which are not comely. The Prophet Ezekiel, declaring what the ſinnes of the City of Ezek. 16. Sodom were, reckoneth Idleneſſe to be one of the principal. The ſinnes (ſaith he) of Sodom were theſe, Pride, fulneſſe of meat, abundance, and idleneſſe. Theſe things had Sodom, and her daughters, meaning the Cities ſubject to her. The horrible and ſtrange kind of deſtruction of that City, and all the Countrey about the ſame, (which was fire, and brimſtone raining from Heaven) moſt manifeſtly declareth, what a grievous ſinne idleneſs is, and ought to admoniſh us to flée from the ſame, and embrace honeſt and godly labour. But if we give our ſelves to idleneſſe, and ſloth, to lurking and loitering, to wilfull wandering, and waſteful ſpending, never ſetling our ſelves to honeſt labour, but living, like drone-Bées, by the labours of other men, then do we

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breake the Lords Commandement, we goe aſtray from our vocation, and incurre the danger of GODS wrath, and heavy diſpleaſure to our endleſs deſtruction, except by repentance we turn again unfainedly unto GOD. The inconveniences, and miſchiefs that come of idleneſs, alwell to mans body, as his ſoule, are more then can in ſhort time be well rehearſed. Some we ſhall declare, and open unto you, that by conſidering them, ye may the better with your ſelves gather the reſt. An idle hand (ſaith Salomon) maketh poor, but a quick labouring hand maketh rich. Again, he that tilleth his land, ſhall have plenteouſneſſe of bread, but he that floweth in idleneſſe, is a very fool, and ſhall have poverty enough. Again, a ſlothful body will not go to plow for cold in winter: therefore ſhall he go a begging in the ſummer, and have nothing. *Proverbs 10.* *Proverbs 12. 28.* *Proverbs 20.*

But what ſhall we need to ſtand much about the proving of this, that poverty followeth idleneſſe? We have too much experience thereof (the thing is the more to be lamented) in this Realme. For a great part of the beggery that is among the poor, can be imputed to nothing ſo much, as to idleneſſe, and to the negligence of parents, which doe not bring up their children, either in good learning, honeſt labour, or ſome commendable occupation or trade, whereby when they come to age, they might get their living. Daily experience alſo teacheth, that nothing is more enemy or pernicious to the health of mans body, then is idleneſſe, too much eaſe, and ſleep, and want of exerciſe. But theſe, and ſuch like incommodities, albeit they be great, and noyſome, yet becauſe they concern chiefly the body, and external goods, they are not to be compared with the miſchiefs, and inconveniences, which through idleneſſe happen to the ſoul, whereof we will recite ſome. Idleneſſe is never alone, but hath alwayes a long tayl of other vices hanging on, which corrupt, and infect the whole man, after ſuch ſort, that he is made at length nothing elſe but a lump of ſin. Idleneſſe (ſaith Jeſus Sirach) bringeth much evil, and miſchief. S. Bernard calleth it, The mother of all evils, and ſtepdame of all vertues: adding moreover, that it doth prepare, and (as it were) tread the way to Hell-fire. Where idleneſſe is once received, there the Devil is ready to ſet his foot, and to plant all kind of wickedneſſe, and ſinne, to the everlaſting deſtruction of mans ſoul. Which thing to be more true, we are plainly taught in the xiii. of Matthew, where it is ſaid, that the enemy came while men were aſleep, and ſowed naughty tares among the good wheat. In very deed, the beſt time that the Devil can have to worke his feat, is when men be aſleepe, that is to ſay, idle: Then is he moſt buſie in his worke, then doth he ſooneſt catch men in the ſnare of perdition; then doth he fill them with all iniquity, to bring them (without GODS ſpecial favour) unto utter deſtruction. Hereof we have two notable examples, moſt lively ſet before our eyes, the one in King David, who tarrying at home idly (as the Scripture ſaith) at ſuch times as other Kings goe forth to battel, was quickly ſeduced of Sathan to forſake the Lord his GOD, and to commit two grievous, and abominable ſinnes in his ſight; adultery, and murther. *Eccleſ. 33.* *Matthew 13.* *1 Kings 11.* *2 Kings 11.*



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The plagues that enſued theſe offences, were horrible, and grievous, as it may eaſily appear to them that will read the ſtory. Another example of Sampſon, who ſo long as he warried with the Philiſtians, enemies to the people of GOD, could never be taken or overcome: But after that he gave himſelf to eaſe, and idleneſſe, he not onely committed fornication with the ſtrumpet Dalila, but alſo was taken of his enemies, and had his eyes miſerably put out, was put in priſon, and compelled to grind in a Mill, and at length was made the laughing-ſtock of his enemies. If theſe two, who were ſo excellent men, ſo welbeloved of GOD, ſo endued with ſingular, and divine gifts, the one namely of Prophecie, and the other of ſtrength, and ſuch men as never could by vexation, labour, or trouble, be overcome, were overthrown, and fell into grievous ſinnes by giving themſelves for a ſhort time to eaſe, and idleneſſe, and ſo conſequently incurred miſerable plagues at the hands of GOD: what ſinne, what miſchief, what inconvenience, and plague is not to be feared, of them which all their life long give themſelves wholly to idleneſs, and eaſe? Let us not deceive our ſelves, thinking little hurt to come of doing nothing: For it is a true ſaying, When one doth nothing, he learneth to do evil. Let us therefore alwayes be doing of ſome honeſt work, that the Devil may finde us occupied. He himſelf is ever occupied, never idle, but walketh continually ſeeking to devour us. Let us reſiſt him with our diligent watching, in labour, and in weldoing. For he that diligently exerciſeth himſelf in honeſt buſineſſe, is not eaſily catched in the Devils ſnare. When man through idleneſſe, or for default of ſome honeſt occupation or trade to live upon, is brought to poverty, and want of things neceſſary, we ſee how eaſily ſuch a man is induced for his gaine, to lie, to practiſe how he may deceive his neighbour, to forſwear himſelf, to bear falſe witneſſe, and oftentimes to ſteal, and murther, or to uſe ſome other ungodly mean to live withall. Whereby not only his good name, honeſt reputation, and a good conſcience, yea, his life is utterly loſt; but alſo the great diſpleaſure, and wrath of GOD, with divers, and ſundry grievous plagues, are procured. Loe here the end of the idle, and ſluggiſh bodies, whoſe hands cannot away with honeſt labour: loſſe of name, fame, reputation, and life, here in this World, and without the great mercy of GOD, the purchaſing of everlaſting deſtruction in the World to come. Have not all men then good cauſe to beware, and take heed of idleneſſe, ſeeing they that embrace, and follow it, have commonly of their pleaſant idleneſſe, ſharpe, and ſowre diſpleaſures? Doubtleſſe good, and godly men, weighing the great, and manifold harmes that come by idleneſſe to a Common-weale, have from time to time provided with all diligence, that ſharpe, and ſevere Lawes might be made, for the correction, and amendment of this evil. The Ægyptians had a law, that every man ſhould weekly bring his name to the chiefe ruler of the Province, and therewithall declare what trade of life he uſed, to the intent that idleneſſe might be worthily puniſhed, and diligent labour duly rewarded. The Athenians did chaſtiſe ſluggiſh, and ſlothfull people, no leſſe then they did hainous, and grievous offenders,

Judg. 16.

Diodorus.

conſidering

conſidering (as the truth is) that idleneſs cauſeth much miſchief. The Areopagites called every man to ſtraight account how he lived: And if they found any loyterers that did not profit the Common-weal by one means or other, they were driven out, and baniſhed, as unprofitable members, that did only hurt, and corrupt the body. And in this Realm of England, good, and godly laws have bẽn divers times made, that no idle vagabonds, and loytering runnagates, ſhould be ſuffered to go from Town to Town, from Place to Place, without puniſhment, which neither ſerve GOD, nor their Prince, but devour the ſweet fruits of other mens labour, being common Lyers, Drunkards, Swearers, Thieves, Whoremaſters, and Murtherers, refuſing all honeſt labour; and give themſelves to nothing elſe, but to invent, and do miſchief, whereof they are more deſirous, and grædy, then is any Lyon of his prey. To remedy this inconvenience, let all Parents, and others which have the care, and governance of youth, ſo bring them up either in good learning, labour, or ſome honeſt occupation or trade, whereby they may be able in time to come, not only to ſuſtain themſelves competently, but alſo to relieve, and ſupply the neceſſity, and want of others. And Saint Paul ſaith, Let him that hath ſtoln, ſteal no more, and he that hath deceived others, or uſed unlawful ways to get his living, leave off the ſame, and labour rather, working with his hands that thing which is good, that he may have that which is neceſſary for himſelf, and alſo be able to give unto others that ſtand in nẽd of his help. The Prophet David thinketh him happy that liveth upon his labour, ſaying, When thou eateſt the labours of thine hands, happy art thou, and well is thẽ. This happineſs or bleſſing conſiſteth in theſe, and ſuch like points.

Firſt, it is the gift of God (as Solomon ſaith) when one eateth, and drinketh, and receiveth good of his labour. Secondly, when one liveth of his own labour (ſo it be honeſt, and good) he liveth of it with a good conſcience: and an upright conſcience is a treaſure ineſtimable. Thirdly, he eateth his bread not with brawling, and chiding, but with peace, and quietneſs; when he quietly laboureth for the ſame, according to Saint Pauls admonition. Fourthly, he is no mans bondman for his meat ſake, nor nẽdeth not for that, to hang upon the good will of other men: but ſo liveth of his own, that he is able to give part to others. And to conclude, the labouring man, and his family, whiles they are buſily occupied in their labour, be frẽ from many temptations, and occaſions of ſin, which they that live in idleneſs, are ſubject unto. And here ought Artificers, and labouring men, who be at wages for their work and labour, to conſider their conſcience to GOD, and their duty to their neighbour, leſt they abuſe their time in idleneſs, ſo defrauding them which be at charge both with great wages, and dear commons. They be worſe then idle men indeed, for that they ſẽk to have wages for their loytering. It is leſs danger to GOD to be idle for no gain, then by idleneſs to winn out of their neighbours purſes wages for that which is not deſerved. It is true that Almighty GOD is angry with ſuch

as do defraud the hired man of his wages: the cry of that injury ascendeth up to GOD'S ear for vengeance. And as true it is, that the hired man, who useth deceit in his labour, is a Thief before GOD. Let no man (saith St. Paul to the Thessalonians) subtilly beguile his brother, let him not defraud him in his business: For the Lord is a revenger of such deceits. Whereupon he that will have a good conscience to GOD, that labouring man, I say, which dependeth wholly upon GOD'S benediction, ministring all things sufficient for his living, let him use his time in a faithful labour, and when his labour by sickness or other mis-fortune doth cease, yet let him think, for that in his health he served GOD, and his Neighbour truly, he shall not want in time of necessity. GOD upon respect of his fidelity in health, will recompence his indigence, to move the hearts of good men, to relieve such decayed men in sickness. Where otherwise, whatsoever is gotten by idleness, shall have no means to help in time of nèd.

1 Thess. 4.

Let the labouring man therefore eschew for his part this vice of Idleness, and deceit, remembring that St. Paul exhorteth every man to lay away all deceit, dissimulation, and lying, and to use truth, and plainness to his neighbour, because (saith he) we be members together in one body, under one Head, Christ our Saviour. And here might be charged the Serving-men of this Realm, who spend their time in much idleness of life, nothing regarding the opportunity of their time, forgetting how Service is no heritage, how age will creep upon them: where wisdome were, they should expend their idle time in some good business, whereby they might increase in knowledge, and so the more worthy to be ready for every mans service. It is a great rebuke to them, that they study not either to write fair, to kèp a book of account, to study the tongues, and so to get wisdome and knowledge in such books and works, as be now plentifully set out in print of all manner of languages. Let young men consider the precious value of their time, and wàste it not in idleness, in jollity, in gaming, in banquetting, in ruffhans company. Youth is but vanity, and must be accounted for before GOD; how merry, and glad soever thou be in thy youth. O young man (saith the Preacher) how glad soever thy heart be in thy young days, how fast and frèly soever thou follow the ways of thine own heart, and the lust of thine own eyes, yet be thou sure that GOD shall bring thèe into judgement for all these things. GOD of his mercy put it into the hearts and minds of all them that have the sword of punishment in their hands, or have Families under their Governance, to labour to redress this great enormity, of all such as live idlely, and unprofitably in the Commonweal, to the great dishonour of GOD, and the grievous plague of his filly people. To leave sin unpunished, and to neglect the good bringing up of Youth, is nothing else but to kindle the Lords wrath against us, and to heap plagues upon our own heads. As long as the adulterous people were suffered to live licentiously without reformation, so long did the plague continue, and increase in Israel: as ye may sèe in the book of Numbers.

Eccles. 11.

Numbers.

But

But when due correction was done upon them, the Lords anger was ſtraightway pacified, and the plague ceaſed. Let all Officers therefore look ſtraightly to their charge. Let all Maſters of houſholds reform this abuſe in their families, let them uſe the Authority that GOD hath given them, let them not maintain vagabonds, and idle perſons, but deliver the Realm, and their houſholds from ſuch noyſome loyterers; that idleneſs, the mother of all miſchief, being clean taken away, Almighty GOD may turn his dreadful anger away from us, and confirm the covenant of peace upon us for ever, through the merits of Jeſus Chriſt our only Lord, and Saviour: to whom with the Father, and the Holy Ghoſt, be all honour, and glory, World without end.

AMEN.

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# AN HOMILY OF REPENtance, and of true reconciliation *unto God.*

The doctrine of Repentance is most necessary.

THere is nothing that the Holy Ghost doth so much labour in all the Scriptures to beat in mens heads, as Repentance, amendment of life, and speedy returning unto the Lord God of hosts. And no marvel why: For we do daily, and hourly by our wickednes, and stubborn disobedience, horribly fall away from GOD, thereby purchasing unto our selves (if he should deal with us according to his justice) eternal damnation. So that no Doctrine is so necessary in the Church of GOD, as is the Doctrine of Repentance, and amendment of life. And verily the true Preachers of the Gospel of the Kingdom of heaven, and of the glad and joyful tidings of Salvation, have always in their godly Sermons, and Preachings unto the people, joyned these two together, I mean Repentance, and Forgivenes of sins, even as our Saviour Jesus Christ did appoint himself, saying, So it behoved Christ to suffer, and to rise again the third day, and that Repentance, and forgivenes of sins should be preached in his Name among all Nations. And therefore the holy Apostle doth in the Acts speak after this manner: I have witnessed both to the Jews, and to the Gentiles, the Repentance towards GOD, and Faith towards our Lord Jesus Christ. Did not John Baptist, Zacharias son, begin his ministery with the doctrine of Repentance, saying, Repent, for the Kingdome of God is at hand? The like doctrine did our Saviour Jesus Christ preach himself, and commanded his Apostles to preach the same.

I might here alledge very many places out of the Prophets in the which this most wholesome doctrine of Repentance is very earnestly urged, as most needful for all degrees, and orders of men: but one shall be sufficient at this present time.

These

These are the words of Joel the Prophet. Therefore also now the Lord saith, Return unto me with all your heart, with fasting, weeping, and mourning, rent your hearts, and not your clothes, and return unto the Lord your GOD, for he is gracious, and mercifull, slow to anger, and of great compassion, and ready to pardon wickednesse. Whereby it is given us to understand, that we have here a perpetual Rule appointed unto us, which ought to be observed, and kept at all times, and that there is none other way whereby the wrath of GOD may be pacified, and his anger asswaged, that the fiercenesse of his fury, and the plagues of destruction, which by his righteous judgement he had determined to bring upon us, may depart, be removed, and taken away. Where he saith, But now therefore, saith the Lord, return unto me: It is not without great importance, that the Prophet speaketh so. For he had afore set forth at large unto them, the horrible vengeance of GOD, which no man was able to abide, and therefore he doth move them to Repentance, to obtain mercy: as if he should say, I will not have these things to be so taken, as though there were no hope of grace left. For although ye do by your sinnes deserve to be utterly destroyed. and GOD by his righteous judgements hath determined to bring no small destruction upon you, yet know that ye are in a manner on the very edge of the sword; if you will speedily return unto him, he will most gently, and most mercifully receive you into favour again. Whereby we are admonished, that Repentance is never too late, so that it be true, and earnest. For sith that GOD in the Scriptures will be called our Father, doubtlesse he doth follow the nature, and property of gentle, and merciful Fathers, which seeke nothing so much, as the returning againe, and amendment of their children. as Christ doth abundantly teach in the parable of the Prodigal sonne. Doth not the Lord himself say by the Prophet, I will not the death of the wicked, but that he turn from his wicked wayes, and live: And in another place: If we confesse our sinne, GOD is faithful, and righteous to forgive us our sinnes, and to make us clean from all wickednesse. Which most comfortable promises are confirmed by many examples of the Scriptures. When the Jewes did willingly receive, and embrace the wholsome counsel of the Prophet Esay, GOD by and by did reach his helping hand unto them, and by his Angel, did in one night slay the most worthy, and valiant souldiers of Sennacheribs campe. Whereupon may King Manasses be added, who after all manner of damnable wickednesse, returned unto the Lord, and therefore was heard of him, and restored again into his Kingdome. The same grace, and favour did the sinfull woman Magdalene, Zacheus, The poor thief, and many other feel. All which things ought to serve for our comfort against the temptations of our consciences, whereby the devil goeth about to shake, or rather to overthrow our faith. For every one of us ought to apply the same unto himself, and say, Yet now return unto the Lord: neither let the remembrance of thy former life discourage thee, yea the more wicked that it hath been, the more fervent, and earnest let thy Repentance or returning be, and forthwith thou shalt feele

*Ioel 2.*

A perpetual rule which all must follow.

*Luke 15.*
*Ezech. 18.*
*Isa. 1.*
*1 Ioha 2.*
*Isa. 37.*
*2 Par. 33.*
*Luke 7. 16.*

feele the eares of the Lord wide open unto thy prayers. But let us more narrowly looke upon the Commandement of the Lord touching this matter. Turn unto me (saith he by the holy Prophet Joel) with all your hearts, with fasting, weeping, and mourning. Rent your hearts, and not your garments, &c. In which words, he comprehendeth all manner of things that can be spoken of Repentance, which is a returning againe of the whole man unto GOD, from whom we be fallen away by sinne. But that the whole discourse thereof may the better be borne away, we shall first consider in order foure principal poynts, that is, from what we must returne, to whom we must returne, by whom we may be able to convert, and the manner how to turne to GOD.

From whence we must turn.

First, from whence, or from what thing we must returne. Truly we must returne from those things, whereby we have bin withdrawne, pluckt, and led away from GOD. And these generally are our sinnes, which, as the holy Prophet Esay doth testifie, doe separate GOD, and us, and hide his face, that he will not heare us. But under the name of sinne, not onely those grosse words, and deeds, which by the common judgement of men, are counted to be filthy, and unlawful, and so consequently abominable sinnes; but also the filthy lusts, and inward concupiscences of the flesh, which (as S. Paul testifieth) doe resist the will, and Spirit of GOD, and therefore ought earnestly to be bridled, and kept under. We must repent of the false, and erronious opinions, that we have had of GOD, and the wicked superstition that doth breed of the same, the unlawful worshipping, and service of GOD, and other like. All these things must they forsake, that will truly turne unto the Lord, and repent aright. For sith that for such things the wrath of GOD commeth upon the children of disobedience, no end of punishment ought to be looked for, as long as we continue in such things. Therefore they be here condemned, which will seem to be repentant sinners, and yet will not forsake their Idolatry, and superstition. Secondly, we must see unto whom we ought to return. Revertimini usque ad me, saith the Lord: that is, Return as farre as unto me. We must then return unto the Lord, yea we must return unto him alone: For he alone is the truth, and the fountaine of all goodnesse: But we must labour that we doe return as farre as unto him, and that we doe never cease or rest till we have apprehended, and taken hold upon him.

Gal. 5.

Ephes. 5.

Unto whom we ought to return.

But this must be done by faith. For sith that GOD is a Spirit he can by no other meanes be apprehended, and taken hold upon. Therefore, first they do greatly erre, which doe not returne unto GOD, but unto the creatures, or unto the inventions of men, or unto their owne merits. Secondly, they that doe begin to returne unto the Lord, and doe faint in the mid-way, before they come to the marke that is appointed unto them. Thirdly, because we have of our owne selves nothing to present us to GOD; and doe no lesse flee from him, after our fall, then our first parent Adam did, who when he had sinned, did seeke to hide himself from the sight of GOD: we have need of a Mediatour for

By whom we must return unto God.

to

to bring, and reconcile us unto him, who for our sinnes is angry with us. The same is Jesus Christ, who being true, and natural GOD, equal, and of one substance with the Father, did at the time appointed take upon him our frail nature, in the blessed Virgins womb, and that of her undefiled substance, that so he might be a Mediatour betwæn GOD and us, and pacifie his wrath. Of him doth the Father himself speak from Heaven, saying, This is my wel-beloved Son, in whom I am well pleased. And he himself in his Gospel doth cry out, and say, I am the Way, the Truth, and the Life; no man cometh unto the Father but by me. For he alone did with the sacrifice of his Body, and Blood, make satisfaction unto the Justice of GOD for our sinnes. The Apostles do testifie, that he was exalted, for to give repentance, and remission of sinnes unto Israel. Both which things he himself did command to be preached in his Name. Therefore they are greatly deceived that preach Repentance without Christ, and teach the simple and ignorant, that it consisteth only in the works of men. They may indeed speak many things of good works, and of amendment of life, and manners: but without Christ they be all vain and unprofitable. They that think that they have done much of themselves towards Repentance, are so much more the farther from GOD, because they do seek those things in their own works and merits, which ought onely to be sought in our Saviour Jesus Christ, and in the merits of his death and passion, and blood-shedding. Fourthly, this holy Prophet Ioel doth lively expresse the manner of this our Returning or Repentance, comprehending all the inward and outward things that may be here observed. First, he will have us to return unto GOD with our whole heart, whereby he doth remove, and put away all Hypocrisie, lest the same might justly be said unto us: This people draweth nær unto me with their mouth, and worship me with their lips, but their heart is farr off from me.

*Matthew 5.* *Iohn 14.* *Iohn 1.* *1 Pet. 1.* *Acts 5.* *Luke 14.* *Iohn 15.* The manner of our turning. *Esay 29.* *Matthew 15.*

Secondly, he requireth a sincere and pure love of godlinesse, and of the true worshipping and service of GOD, that is to say, that forsaking all manner of things that are repugnant, and contrary unto Gods will, we do give our hearts unto him, and the whole strength of our bodies and souls, according to that which is written in the Law: Thou shalt love the Lord thy GOD with all thy heart, with all thy soul, and with all thy strength. Here therefore nothing is left unto us, that we may give unto the world, and unto the lusts of the flesh. For sith that the heart is the fountain of all our works, as many as do with the whole heart turn unto the Lord, do live unto him only. Neither do they yet repent truly, that halting on both sides, do otherwhiles obey GOD, but by and by do think, that laying him aside, it is lawful for them to serve the world, and the flesh. And because that we are letted by the natural corruption of our own flesh, and the wicked affections of the same, he doth bid us also to return with fasting: not thereby understanding a superstitious abstinency, and chusing of meats, but a true discipline or taming of the flesh,

*Deut. 6.* Halting on both sides.

flesh, whereby the nourishments of filthy lusts, and of stubborn contumacy, and pride, may be withdrawn, and pluckt away from it. Whereunto he doth adde weeping, and mourning, which do contain an outward profession of repentance, which is very needfull, and necessary, that so we may partly set forth the righteousnesse of GOD, when by such meanes we doe testifie that we deserved punishments at his hands, and partly stop the offence that was openly given unto the weak.

This did David see, who being not content to have bewept, and bewailed his sinnes privately, would publickly in his Psalms declare, and set forth the righteousnes of GOD, in punishing sinne, and also slay them that might have abused his example to sinne the more boldly. Therefore they are farthest from true Repentance, that will not confesse, and acknowledge their sinnes, nor yet bewail them; but rather doe most ungodly, glory and rejoyce in them. Now, lest any man should think that Repentance doth consist in outward weeping, and mourning onely, he doth rehearse that wherein the chief of the whole matter doth lie, when he saith, Rent your hearts, and not your garments, and turn unto the Lord your GOD. For the people of the East part of the world were wont to rent their garments, if any thing happened unto them that seemed intolerable. This thing did hypocrites sometime counterfeit, and follow, as though the whole repentance did stand in such outward gesture. He teacheth then, that another manner of thing is required, that is, that they must be contrite in their hearts, that they must utterly detest, and abhorre sinnes, and being at defiance with them, returne unto the Lord their GOD, from whom they went away before. For GOD hath no pleasure in the outward ceremony, but requireth a contrite, and humble heart, which he will never despise, as David doth testifie. There is therefore none other use to these outward ceremonies, but as farre forth as we are stirred up by them, and do serve to the glory of GOD, and to the edifying of others.

*Psalm 25.*

*Psalm 52.*

*Hypocrites do counterfeit all manner of things.*

*Psalm 51.*

Now doth he add unto this doctrine or exhortation, certaine godly reasons, which he doth ground upon the nature, and property of GOD, and whereby he doth teach that true Repentance can never be unprofitable or unfruitfull. For as in all other things mens hearts doe quaile, and faint, if they once perceive that they trabaile in vain: Even so most specially in this matter, must we take heed, and beware that we suffer not our selves to be perswaded that all that we doe is but labour lost: For thereof either sudden desperation doth arise, or a licentious boldnesse to sinne, which at length bringeth unto desperation. Lest any such thing then should happen unto them, he doth certifie them of the grace, and goodnesse of GOD, who is alwayes most ready to receive them into favour again, that turn speedily unto him. Which thing he doth prove with the same titles wherewith GOD doth describe, and set forth himself unto Moses, speaking on this manner: For he is gracious, and mercifull, slow to anger, of great kindnesse, and

*How Repentance is not unprofitable.*

*Exod. 34.*

and repenteth him of the evil, that is, such a one as is sorry for your afflictions. First, he calleth him gentle, and gracious, as he who of his own nature is more prompt, and ready to do good, than to punish. Whereunto this saying of Esaias the Prophet seemeth to pertain, where he saith, Let the wicked forsake his way, and the unrighteous his own imaginations, and return unto the Lord, and he will have pitty on him, and to our GOD, for he is very ready to forgive. Secondly, he doth attribute unto him mercy, or rather (according to the Hebrew word) the bowels of mercies: whereby he signified the natural affections of Parents towards their children. Which thing David doth set forth goodly, saying, As a Father hath compassion on his children, so hath the Lord compassion on them that fear him; for he knoweth whereof we be made, he remembreth that we are but dust. Thirdly, he saith, that he is slow to anger, that is to say, long suffering, and which is not lightly provoked to wrath. Fourthly, that he is of much kindness, for he is that bottomless Well of all goodness, who rejoyceth to do good unto us: therefore did he create, and make men, that he might have whom he should do good unto, and make partakers of his heavenly riches. Fifthly, he repenteth of the evil, that is to say, he doth call back again, and reboke the punishment which he had threatned, when he seeth men repent, turn, and amend. Whereupon we do not without a just cause detest, and abhor the damnable opinion of them, which do most wickedly go about to perswade the simple and ignorant people, that if we chance, after we be once come to GOD, and grafted in his Son Jesus Christ, to fall into some horrible sin, it shall be unprofitable unto us, there is no more hope of reconciliation, or to be received again into the favour, and mercy of GOD. And that they may give the better colour unto their pestilent, and pernicious errour, they do commonly bring in the sixt, and tenth Chapters of the Epistle to the Hebrews, and the second Chapter of the second Epistle of Peter, not considering that in those places the holy Apostles do not speak of the daily falls, that we (as long as we carry about this body of sin) are subject unto: but of the final falling away from Christ, and his Gospell, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ, and his Word, they do crucifie, and mock him (but to their utter destruction) and therefore fall into desperation, and cannot repent. And that this is the true meaning of the holy Spirit of GOD, it appeareth by many other places of the Scriptures, which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their GOD, free pardon, and remission of their sin. For the probation hereof, we read this: O Israel (saith the holy Prophet Jeremy) if thou return, return unto me, saith the Lord, and if thou put away thine abominations out of my sight, then shalt thou not be removed. Again, these are Esaias words: Let the wicked forsake his own wayes, and the unrighteous his own imaginations, and turn again unto the Lord, and he will have mercy upon him, and to our GOD; for he is ready to forgive. And in the Prophet Osee, the godly

Esaias 55.

Psal. 103.

Against the Novatians

Matth. 12. Marke 3. The sin against the Holy Ghost.

Ier. 4

Esaias 55.

do exhort one another after this manner, Come, and let us turn
Ose 6. again unto the Lord, for he hath smitten us, and he will heal us; he hath
Note. wounded us, and he will binde us up again. It is most evident, and plain, that these things ought to be understood of them that were with the Lord afore, and by their sins and wickednesses were gone away from him.

For we do not turne again unto him with whom we were never before, but we come unto him. Now, unto all them that will return unfainedly unto the Lord their GOD, the favour and mercy of God
Eccles. 7. 1 Iohn 1. unto forgivenes of sins is liberally offered. Whereby it followeth necessarily, that although we do, after we be once come to GOD, and grafted in his Sonne Jesus Christ, fall into great sins (for there is no righteous man upon the Earth that sinneth not, and if we say, We have no sin, we deceive our selves, and the truth is not in us) yet if we rise again by Repentance, and with a full purpose of amendment of life do flee unto the mercy of GOD, taking sure hold thereupon, through Faith in his Son Jesus Christ, there is an assured, and infallible hope of pardon, and remission of the same, and that we shall be received again into the favour of our Heavenly Father. It is written of David: I have found a man according to
Acts 13. 1 Sam. 7. mine own heart, or, I have found David the son of Jesse, a man according to mine own heart, who will do all things that I will. This is a great commendation of David. It is also most certain, that he did stedfastly believe the promise that was made him touching the Messias, who should come of him touching the flesh, and that by the same Faith he was justified, and grafted in our Saviour Jesus Christ to come, and yet afterwards he fell horribly, committing most detestable adultery, and damnable murther; and yet as soon as he cryed
2 Sam. 11. 2 Sam. 12. Peccavi, I have sinned, unto the Lord, his sins being forgiven, he was received into favour again. Now will we come unto Peter, of whom no man can doubt but that he was grafted in our Saviour Jesus Christ, long afore his denyal. Which thing may easily be proved by the answer which he did, in his Name, and in the Name of his fellow Apostles, make unto our Saviour Jesus Christ, when he said unto them, Will ye also go away? Master (saith he) to whom shall
Iohn 6. we go? Thou hast the words of eternal life, and we believe, and know that thou art that Christ the Son of the living GOD, Whereunto may be added the like confession of Peter, when Christ doth give us most infallible testimony: Thou art blessed, Simon the son of Jonas; for neither flesh nor blood hath revealed this unto thee, but my Father which is in Heaven. These words are sufficient to prove, that Peter was already justified, through this his lively Faith in the only begotten Son of GOD, whereof he made so notable, and so solemn a confession. But did not he afterwards most cowardly deny his Master, although he had heard of him, Whosoever denyeth me before men, I
Matth. 26. Matth. 10. will deny him before my Father? Nevertheless, as soon as with weeping eyes, and with a sobbing heart he did acknowledge his offence, and with

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an earneſt repentance did flie unto the mercy of God, taking ſure hold thereupon, through faith in him whom he had ſo ſhamefully denyed, his ſin was forgiven him, and for a certificate, and aſſurance thereof, the room of his Apoſtleſhip was not denyed unto him. But now mark what doth follow. After the ſame holy Apoſtle had on Whitſunday with the reſt of the Diſciples received the gift of the Holy Ghoſt moſt abundantly, he committed no ſmall offence in Antiochia, by bringing the conſciences of the faithful into doubt by his example, ſo that Paul was fain to rebuke him to his face, becauſe that he walked not uprightly, or went not the right way in the Goſpel. Shall we now ſay, that after this grievous offence, he was utterly excluded, and ſhut out from the grace, and mercy of GOD, and that this his treſpaſs, whereby he was a ſtumbling-block unto many, was unpardonable? GOD defend we ſhould ſay ſo. But as theſe examples are not brought in, to the end that we ſhould thereby take a boldneſs to ſin, preſuming on the mercy, and goodneſs of GOD, but to the end that if through the frailneſs of our own fleſh, and the temptation of the Devil, we fall into like ſins, we ſhould in no wiſe diſpair of the mercy, and goodneſs of GOD: Even ſo muſt we beware, and take heed, that we do in no wiſe think in our hearts, imagine, or believe that we are able to repent aright, or to turn effectually unto the Lord by our own might, and ſtrength. For this muſt be verified in all men, Without me ye can do nothing. Again, of our ſelves, we are not able as much as to think a good thought. And in another place, It is GOD that worketh in us both the will, and the deed. For this cauſe, although Jeremy had ſaid before, If thou return, O Iſrael, return unto me, ſaith the Lord: Yet afterwards he ſaith, Turn thou me, O Lord, and I ſhall be turned, for thou art the Lord my GOD. And therefore that holy Writer, and ancient Father Ambroſe doth plainly affirm, that the turning of the heart unto GOD, is of GOD, as the Lord himſelf doth teſtifie by his Prophet, ſaying, And I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their GOD, for they ſhall return unto me with their whole heart. Theſe things being conſidered, let us earneſtly pray unto the living GOD our Heavenly Father, that he will vouchſafe by his holy Spirit, to work a true, and unfained repentance in us, that after the painful labours, and travels of this life, we may live eternally with his Son Jeſus Chriſt: to whom be all praiſe, and glory for ever, and ever, AMEN.

*Acts 2.*

*Gal. 2.*

What we muſt beware of.

*John 15. 2 Cor. 3. Phil. 2. Ier. 6.*

*Ambroſ. de vocat. gent. lib. 8. cap. 9.*

# The ſecond part of the Homily of *Repentance.*

HItherto have ye heard (welbeloved) how needful, and neceſſary the doctrine of Repentance is, and how earneſtly it is throwout all the Scriptures of GOD urged, & ſet forth, both by the ancient Prophets, by our Saviour Jeſus Chriſt, and his Apoſtles, and that foraſmuch as it is the converſion or turning again of the whole man unto GOD, from whom we go away by ſin: theſe four points ought to be obſerved, that is, from whence or from what things we muſt return, unto whom this our returning muſt be made, by whoſe means it ought to be done, that it may be effectual; and laſt of all, after what ſort we ought to behave our ſelves in the ſame, that it may be profitable unto us, and attain unto the thing that we do ſeek by it. We have alſo learned, that as the opinion of them that deny the benefit of Repentance, unto thoſe that after they be come to GOD, and grafted in our Saviour Jeſus Chriſt, do through the frailneſs of their fleſh, and the temptation of the Devil, fall into ſome grievous, and deteſtable ſin, is moſt peſtilent, and pernitious: So we muſt beware, that we do in no wiſe think that we are able of our own ſelves, and of our own ſtrength, to return unto the Lord our GOD, from whom we are gone away by our wickedneſs and ſin. Now it ſhall be declared unto you what be the true parts of Repentance, and what things ought to move us to repent, and to return unto the Lord our GOD with all ſpeed. Repentance (as it is ſaid before) is a true returning unto GOD, whereby men forſaking utterly their Idolatry, and wickedneſs, do with a lively faith embrace, love, and worſhip the true living GOD only, and give themſelves to all manner of good works, which by GODS Word they know to be acceptable unto him. Now there be four parts of Repentance, which being ſet together may be likened to an eaſie, and ſhort ladder, whereby we may climbe from the bottomleſs pit of perdition, that we caſt our ſelves into by our daily offences and grievous ſins, up into the Caſtle or Towre of eternal and endleſs Salvation.

There be four parts of Repentance.

The firſt, is the contrition of the heart. For we muſt be earneſtly ſorry for our ſins, and unfainedly lament, and bewail that we have by them ſo grievouſly offended our moſt bountious, and merciful GOD, who ſo tenderly loves us, that he gave his only begotten Son to die a moſt bitter death, and to ſhed his dear heart-blood for our Redemption, and deliverance. And verily this inward ſorrow, and grief being conceived in the heart for the heinouſneſs of ſin, if it be earneſt, and unfained, is as a ſacrifice to GOD, as the holy Prophet David doth teſtifie ſaying, A ſacrifice to God is a troubled ſpirit, a contrite and broken heart, O Lord, thou wilt not deſpiſe.

Pſalm 51.

But

But that this may take place in us, we must be diligent to read, and hear the Scriptures, and the Word of GOD, which most lively do paint out before our eyes our natural uncleanness, and the enormity of our sinful life. For unless we have a thorow feeling of our sins, how can it be that we should earnestly be sorry for them? After David did hear the Word of the Lord by the mouth of the Prophet Nathan, what heaviness I pray you was in him for the Adultery, and the Murther that he had committed? So that it might be said right well, that he slept in his own sin. We read in the Acts of the Apostles, that when the people had heard the Sermon of Peter, they were compunct, and pricked in their hearts. Which thing would never have bin, if they had not heard that wholesome Sermon of Peter. They therefore that have no mind at all neither to read, nor yet to hear GODS Word, there is but small hope of them that they will as much as once set their foot, or take hold upon the first staff or step of this ladder: but rather will sink deeper, and deeper into the bottomless pit of perdition. For if at any time thorough the remorse of their conscience, which accuseth them, they feel any inward grief, sorrow, or heaviness for their sins, for as much as they want the salve, and comfort of GODS Word, which they do despise; it will be unto them rather a means to bring them to utter desperation, than otherwise. The second is, an unfained confession, and acknowledging of our sins unto GOD, whom by them we have so grievously offended, that if he should deal with us according to his justice, we do deserve a thousand Hells, if there could be so many: Yet if we will with a sorrowful, and contrite heart make an unfained confession of them unto GOD, he will freely, and frankly forgive them, and so put all our wickednesses out of remembrance before the sight of his Majesty, that they shall no more be thought upon. Hereunto doth pertain the golden saying of the holy Prophet David, where he saith on this manner: Then I acknowledged my sin unto thee, neither did I hide mine iniquity: I said, I will confess against my self my wickedness unto the Lord, and thou forgavest the ungodliness of my sin. These are also the words of John the Evangelist: If we confess our sins, God is faithful, and righteous to forgive us our sins, and to make us clean from all our wickedness. Which ought to be understood of the confession that is made unto God. For these are Saint Augustines words: That confession which is made unto God, is required by GODS Law, whereof John the Apostle speaketh, saying, If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness. For without this confession, sin is not forgiven. This is then the chiefest, and most principal confession that in the Scriptures, and Word of God, we are bidden to make, and without the which we shall never obtain pardon, and forgiveness of our sins. Indeed, besides this, there is another kinde of confession, which is needful, and necessary.

2 Sam. 12.

Acts 4.

Ezek. 18.

Psalm 51.

1 John 1.

In epist. ad Iulian. Comitem. 30.

And of the ſame doth Saint James ſpeak, after this manner, ſaying: Acknowledge your faults one to another, and pray one for another, that ye may be ſaved. As if he ſhould ſay: Open that which grieveth you that a remedy may be found. And this is commanded both for him that complaineth, and for him that heareth, that the one ſhould ſhew his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby ſome hatred, rancour, ground, or malice, having riſen or grown among them one to another, that a brotherly reconciliation may be had, without the which nothing that we do, can be acceptable unto GOD, as our Saviour Jeſus Chriſt doth witneſs himſelf, ſaying, When thou offereſt thine offering at the Altar, if thou remembreſt that thy brother hath ought againſt thee, leave there thine offering, and go, and be reconciled; and when thou art reconciled, come, and offer thine offering. It may alſo be thus taken, that we ought to confeſs our weakneſs, and infirmities, one to another, to the end that knowing each others frailneſs, we may the more earneſtly pray together unto Almighty God our heavenly Father, that he will vouchſafe to pardon us our infirmities, for his Son Jeſus Chriſts ſake, and not to impute them unto us, when he ſhall render to every man according to his works. And whereas the adverſaries go about to wreſt this place, for to maintain their auricular confeſſion withal, they are greatly deceived themſelves, and do ſhamefully deceive others: For if this Text ought to be underſtood of auricular confeſſion; then the Prieſts are as much bound to confeſs themſelves to the Lay people, as the Lay people are bound to confeſs themſelves to them. And if to pray, is to abſolve; then the Laytie by this place hath as great authority to abſolve the Prieſts, as the Prieſts have to abſolve the Laytie. This did Johannes Scotus, otherwiſe called Duns, well perceive, who upon this place writeth on this manner.

Matth. 5.

Anſwer to the adverſaries which maintain auricular Confeſſion.

Johannes Scotus, lib. 4. ſenten. diſtinct 17. queſt. 1.

Neither doth it ſeem unto me that James did give this commandement, or that he did ſet it forth as being received of Chriſt. For firſt, and formoſt, Whence had he authority to bind the whole Church, ſith that he was only Biſhop of the Church of Jeruſalem? except thou wilt ſay, that the ſame Church was at the beginning the head Church, and conſequently that he was the head Biſhop: which thing the See of Rome will never grant. The underſtanding of it then, is as in theſe words: Confeſs your ſins one to another. A perſwaſion to humility, whereby he willeth us to confeſs our ſelves generally unto our neighbours, that we are ſinners according to this ſaying: If we ſay we have no ſin, we deceive our ſelves, and the truth is not in us. And where that they do alledge this ſaying of our Saviour Jeſus Chriſt unto the Leper, to prove auricular confeſſion to ſtand on GODS Word, Go thy way, and ſhew thy ſelf unto the Prieſt: Do they not ſee that the Leper was cleanſed from his leproſie, afore he was by Chriſt ſent unto the Prieſt for to ſhew himſelf unto him? By the ſame reaſon we muſt be cleanſed from our ſpiritual leproſie; I mean, our ſins muſt be forgiven

Matth. 8.

us,

us, afore that we come to confeſſion. What need we then to tell forth our ſins into the ear of the Prieſt, ſith that they be already taken away? Therefore holy Ambroſe in his ſecond Sermon upon the hundred and nineteenth Pſalm, doth ſay full well, Go ſhew thy ſelf unto the Prieſt. Who is the true Prieſt, but he which is the Prieſt for ever, after the order of Melchiſedech? Whereby this holy Father doth underſtand, that both the Prieſthood, and the Law being changed, we ought to acknowledge none other Prieſt for deliverance from our ſins, but our Saviour Jeſus Chriſt, who being ſoveraign Biſhop, doth with the Sacrifice of his Body, and Blood, offered once for ever upon the Altar of the Croſs, moſt effectually cleanſe the ſpiritual leproſie, and waſh away the ſins of all thoſe that with true confeſſion of the ſame do fly unto him. It is moſt evident, and plain, that this auricular confeſſion hath not its warrant of GODS Word, elſe it had not bèn lawful for Nectarius Biſhop of Conſtantinople, upon a juſt occaſion to have put it down. For when any thing ordained of GOD, is by the lewdneſs of men abuſed, the abuſe ought to be taken away, and the thing it ſelf ſuffered to remain. Moreover theſe are St. Auguſtines words, What have I to do with men that they ſhould hear my confeſſion, as though they were able to heal my diſeaſes? A curious ſort of men to know another mans life, and ſlothful to correct and amend their own. Why do they ſèk to hear of me what I am, which will not hear of thèr what they are? And how can they tell when they hear by me of my ſelf, whether I tell the truth or not, ſith no mortal man knoweth what is in man, but the ſpirit of man which is in him? Auguſtine would not have written thus, if auricular confeſſion had bèn uſed in his time. Being therefore not led with the conſcience thereof, let us with fear and trembling, and with a true contrite heart, uſe that kind of confeſſion that GOD doth command in his Word; then doubtleſs, as he is faithful, and righteous, he will forgive us our ſins, and make us clean from all wickedneſs. I do not ſay, but that if any do find themſelves troubled in conſcience, they may repair to their learned Curate or Paſtour, or to ſome other godly learned man, and ſhew the trouble, and doubt of their conſcience to them, that they may receive at their hand the comfortable ſalve of GODS Word: but it is againſt the true Chriſtian liberty, that any man ſhould be bound to the numbring of his ſins, as it hath bèn uſed heretofore in the time of blindneſs, and ignorance.

*Nectarius*, Sozomen Eccleſiaſt hiſt. lib. 7. cap. 16. lib. 10. confeſſionum cap. 3.

The third part of Repentance, is faith, whereby we do apprehend, and take hold upon the promiſes of GOD, touching the frèe pardon, and forgivenes of our ſins. Which promiſes are ſealed up unto us, with the death, and blood-ſhedding of his Son Jeſus Chriſt. For what ſhould it avail, and profit us to be ſorry for our ſins, to lament, and bewail that we have offended our moſt bounteous, and merciful Father, or to confeſs, and acknowledge our offences, and treſpaſſes, though it be done never ſo earneſtly; unleſs we do ſtedfaſtly believe, and be fully perſwaded, that GOD for his Son Jeſus Chriſts ſake will

will forgive us all our ſins, and put them out of his remembrance, and from his ſight? Therefore they that teach Repentance without a lively faith in our Saviour Jeſus Chriſt, do teach none other but Judas-repentance, as all the School-men do, which do only allow theſe three parts of Repentance: the contrition of the heart, the confeſſion of the mouth, and the ſatisfaction of the work. But all theſe things we find in Judas-repentance, which in outward appearance did far exceed, and paſs the repentance of Peter. For firſt and formoſt, we read in the Goſpel, that Judas was ſorrowful, and heavy; yea that he was filled with ſuch anguiſh, and vexation of minde, for that which he had done, that he could not abide to live any longer. Did not he alſo, afore he hanged himſelf, make an open confeſſion of his fault, when he ſaid, I have ſinned, betraying the innocent blood? And verily, this was a very bold confeſſion, which might have brought him to great trouble. For by it he did lay to the high Prieſts, and Elders charge, the ſhedding of innocent blood, and that they were moſt abominable murtherers. He did alſo make a certain kind of ſatisfaction, when he did caſt their money unto them again. No ſuch thing we read of Peter, although he had committed a very hainous ſin, and moſt grievous offence, in denying of his Maſter. We find that he went out, and wept bitterly: whereof Ambroſe ſpeaketh on this manner: Peter was ſorry, and wept, becauſe he erred as a man; I do not find what he ſaid, I know that he wept, I read of his tears, but not of his ſatisfaction. But how chance that the one was received into favour again with God, and the other caſt away, but becauſe that the one did by a lively Faith in him whom he had denyed, take hold upon the mercy of GOD; and the other wanted Faith, whereby he did deſpair of the goodneſs, and mercy of GOD? It is evident, and plain then, that although we be never ſo earneſtly ſorry for our ſins, acknowledge, and confeſs them: yet all theſe things ſhall be but means to bring us to utter deſperation, except we do ſtedfaſtly believe, that God our Heavenly Father will for his Son Jeſus Chriſts ſake pardon, and forgive us our offences, and treſpaſſes, and utterly put them out of remembrance in his ſight. Therefore as we ſaid before, they that teach repentance without Chriſt, and a lively Faith in the mercy of GOD, do only teach Cains or Judas repentance. The fourth is, an amendment of life, or a new life, in bringing forth fruits worthy of repentance. For they that do truly repent, muſt be clean altered, and changed, they muſt become new creatures, they muſt be no more the ſame that they were before. And therefore thus ſaid John Baptiſt unto the Phariſes, and Saduces, that came unto his Baptiſm: O generation of vipers, who hath forewarned you to flee from the anger to come? bring forth therefore fruits worthy of repentance. Whereby we do learn, that if we will have the wrath of GOD to be pacified, we muſt in no wiſe diſſemble, but turn unto him again with a true, and ſound repentance, which may be known, and declared by good fruits, as by moſt ſure and infallible ſignes thereof.

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They that do from the bottom of their hearts acknowledge their sins, and are unfainedly sorry for their offences, will cast off all hypocrisie, and put on true humility, and lowlinesse of heart. They will not only receive the Physitian of the soul, but also with a most fervent desire long for him. They will not only abstain from the sins of their former life and from all other filthy vices, but also fly, eschew, and abhor all the occasions of them. And as they did before give themselves to uncleannesse of life, so will they from henceforwards with all diligence give themselves to innocency, pureness of life, and true godlinesse. We have the Ninevites for an example, which at the preaching of Jonas did not only proclaim a general Fast, and that they should every one put on Sackcloth: but they all did turn from their evil wayes, and from the wickednesse that was in their hands. But above all other, the history of Zacheus is most notable: For being come unto our Saviour Jesu Christ, he did say, Behold Lord, the half of my goods I give to the poor, and if I have defrauded any man, or taken ought away by extortion or fraud, I do restore him fourfold. Ionas 3. Luke 19.

Here we see that after his repentance, he was no more the man that he was before, but was clean changed, and altered. It was so far off, that he would continue, and bide still in his unsatiable covetousnes, or take ought away fraudulently from any man, that rather he was most willing and ready to give away his own, and to make satisfaction unto all them that he had done injury, and wrong unto. Here may we rightwell add the sinful woman, which when she came to our Saviour Jesus Christ, did pour down such abundance of tears out of those wanton eyes of hers, wherewith she had allured many unto folly, that she did with them wash his feet, wiping them with the hairs of her head, which she was wont most gloriously to set out, making of them a net of the Devil. Hereby we do learn, what is the satisfaction that GOD doth require of us, which is, that we cease from evil, and do good, and if we have done any man wrong, to endeavour our selves to make him a true amends to the utmost of our power, following in this the example of Zacheus, and of this sinful woman, and also that goodly lesson that John Baptist Zacharies son did give unto them that came to ask counsel of him. This was commonly the pennance that Christ enjoyned sinners: Go thy way, and sin no more. Which pennance we shall never be able to fulfill, without the special grace of him that doth say, Without me ye can do nothing. It is therefore our parts, if at least we be desirous of the health, and Salvation of our own selves, most earnestly to pray unto our heavenly Father, to assist us with his holy Spirit, that we may be able to hearken unto the voyce of the true Shepheard, and with due obedience to follow the same. Luke 7. &c. Iohn 5. Iohn 15.

Let us hearken to the voyce of Almighty GOD, when he calleth us to repentance, let us not harden our hearts, as such Infidels do, who abuse the time given them of GOD to repent, and turn it to continue their pride, and contempt against GOD, and man, which know not how much

much they heap Gods wrath upon themselves, for the hardness of their hearts, which cannot repent at the day of vengeance. Where we have offended the Law of GOD, let us repent us of our straying from so good a Lord. Let us confess our unworthiness before him; but yet let us trust in GODS free mercy, for Christs sake, for the pardon of the same. And from henceforth let us endeavour our selves to walk in a new life, as new born babes, whereby we may glorifie our Father which is in Heaven, and thereby to bear in our consciences a good testimony of our Faith; So that at the last to obtain the fruition of everlasting life, through the merits of our Saviour, to whom be all praise, and honour for ever. AMEN.

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AN

# The third part of the Homily of *Repentance.*

IN the Homily laſt ſpoken unto you (right welbeloved people in our Saviour Chriſt) ye heard of the true parts and tokens of repentance, that is, hearty contrition and ſorrowfulneſs of our hearts, unfained confeſſion in word of mouth for our unworthy living before GOD, a ſtedfaſt faith in the merits of our Saviour Chriſt for pardon, and a purpoſe of our ſelves by Gods grace to renounce our former wicked life, and a full converſion to God in a new life to glorifie his Name, and to live orderly, and charitably, to the comfort of our Neighbour, in all righteouſneſs, and to live ſoberly, and modeſtly to our ſelves, by uſing abſtinence, and temperance in word, and in deed, in mortifying our earthly members here upon earth: Now for a further perſwaſion to move you to thoſe parts of Repentance, I will declare unto you ſome cauſes, which ſhould the rather move you to repentance.

The cauſe that ſhould move us to repent. *Eſay* 31. *Ezek.* 33. *Oſee* 14.

Firſt, The Commandement of GOD, who in ſo many places of the holy and ſacred Scriptures, doth bid us to return unto him. O ye children of Iſrael (ſaith he) turn again from your infidelity, wherein ye drowned your ſelves. Again; Turn you, turn you from your evil wayes: For why will ye dye, O ye Houſe of Iſrael? and in another place, thus doth he ſpeak by his holy Prophet Oſee: O Iſrael, turn unto the Lord thy GOD: For thou haſt taken a great fall by thine iniquity. Take unto you theſe words with you, when you turn unto the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly, ſo will we offer the calves of our lips unto thee. In all theſe places, we have an expreſs Commandement given unto us of God, for to return unto him. Therefore we muſt take good heed unto our ſelves, leſt whereas we have already by our manifold ſins, and tranſgreſſions, provoked and kindled the wrath of God againſt us, we do by breaking this his Commandement, double our offences, and ſo heap ſtill damnation upon our own heads. By our daily offences, and treſpaſſes, whereby we provoke the eyes of his Majeſty, we do well deſerve (if he ſhould deal with us according to his juſtice) to be put away for ever from the fruition of his glory. How much more then are we worthy of the endleſs torments of Hell, if when we be ſo gently called again after our Rebellion, and commanded to return, we will in no wiſe hearken unto the voyce of our Heavenly Father, but walk ſtill after the ſtubbornneſs of our own hearts?

Secondly, The moſt comfortable, and ſweet promiſe, that the Lord our God did of his meer mercy, and goodneſs joyn unto his Commande-

ment,

Ier. 4. ment. For he doth not only say, Return unto me, O Israel: but also, If thou wilt return, and put away all thine abominations out of my sight, thou shalt never be moved. These words also have we in the Prophet Ezekiel: At what time soever a sinner doth repent him of his Ezek. 18. sin, from the bottom of his heart, I will put all his wickednesse out of my remembrance (saith the Lord) so that they shall be no more thought upon. Thus we are sufficiently instructed, that GOD will, according to his promise, freely pardon, forgive, and forget all our sins, so that we shall never be cast in the teeth with them, if, obeying his Commandements, and allured by his sweet promises, we will unfainedly return unto him.

Thirdly, the filthinesse of sin; which is such, that as long as we do abide in it, GOD cannot but detest, and abhor us, neither can there be any hope that we shall enter into the Heavenly Jerusalem, except we be first made clean, and purged from it. But this will never be, unless forsaking our former life, we do with our whole heart return unto the Lord our GOD, and with a full purpose of amendment of life, flee unto his mercy, taking sure hold thereupon through faith in the blood of his Son Jesus Christ. If we should suspect any uncleanness to be in us, where- Similitude. fore the earthly Prince should lothe, and abhor the sight of us, what pains would we take to remove, and put it away? How much more ought we with all diligence, and speed that may be, to put away that unclean filthinesse that doth separate, and make a division betwixt us, and Esay 59. our GOD, and that hideth his face from us, that he will not hear us? And verily herein doth appear how filthy a thing sin is, sith that it can by no other means be washed away, but by the blood of the only begotten Son of GOD. And shall we not from the bottom of our hearts detest, and abhor, and with all earnestness flee from it, sith that it did cost the dear heart-blood of the only begotten Son of GOD our Saviour, and Redeemer, to purge us from it? Plato doth in a certain place write, that if Vertue could be seen with bodily eyes, all men would wonderfully be enflamed, and kindled with the love of it: Even so, on the contrary, if we might with our bodily eyes behold the filthinesse of sin, and the uncleanness thereof, we could in no wise abide it, but as most present and deadly poyson, hate and eschew it. We have a common experience of the same in them, which when they have committed any hainous offence, or some filthy, and abominable sin, if it once come to light, or if they chance to have a thorow-feeling of it, they be so ashamed (their own conscience putting before their eyes the filthinesse of their act) that they dare look no man in the face, much less that they should be able to stand in the sight of GOD.

Fourthly, the uncertainty, and brittleness of our own lives; which is such, that we cannot assure our selves, that we shall live one hour, or one half quarter of it. Which by experience we do finde daily to be true, in them that being now merry, and lusty, and sometimes feasting, and banquetting with their friends, do fall suddenly dead in the streets, and otherwhiles under the board when they are at meat. These daily examples

examples, as they are moſt terrible, and dreadful, ſo ought they to move us to ſeek for to be at one with our heavenly Judge, that we may with a good conſcience appear before him, whenſoever it ſhall pleaſe him for to call us, whether it be ſuddenly or otherwiſe, for we have no more charter of our life, than they have. But as we are moſt certain that we ſhall die, ſo are we moſt uncertain when we ſhall die. For our life doth lie in the hand of God, who will take it away when it pleaſeth him. And verily when the higheſt Sumner of all, which is Death, ſhall come, he will not be ſaid nay: but we muſt forthwith be packing, to be preſent before the Judgement ſeat of God, as he doth find us, according as it is written: Whereas the Tree falleth, whether it be toward the South, or toward the North, there it ſhall lie. Whereunto agreeth the ſaying of the holy Martyr of GOD, Saint Cyprian, ſaying: As GOD doth find thee when he doth call, ſo doth he judge thee. Let us therefore follow the counſel of the Wiſe man, where he ſaith: Make no tarrying to turn unto the Lord, and put not off from day to day. For ſuddenly ſhall the wrath of the Lord break forth, and in thy ſecurity ſhalt thou be deſtroyed, and ſhalt periſh in the time of vengeance. Which words I deſire you to mark diligently, becauſe they do moſt lively put before our eyes the fondneſs of many men, who abuſing the long ſuffering, and goodneſs of GOD, do never think on repentance or amendment of life. Follow not (ſaith he) thine own mind, and thy ſtrength, to walk in the wayes of thy heart, neither ſay thou, Who will bring me under for my works? For GOD the revenger will revenge the wrong done by thee. And ſay not, I have ſinned, and what evil hath come unto me? For the Almighty is a patient rewarder, but he will not leave thee unpuniſhed. Becauſe thy ſins are forgiven thee, be not without fear to heap ſin upon ſin. Say not neither, The mercy of GOD is great, he will forgive my manifold ſins; For mercy and wrath come from him, and his indignation cometh upon unrepentant ſinners. As if he ſhould ſay: Art thou ſtrong, and mighty? Art thou luſty, and young? Haſt thou the wealth, and riches of the world? Or when thou haſt ſinned, haſt thou received no puniſhment for it? Let none of all theſe things make thee to be the ſlower to repent, and to return with ſpeed unto the Lord. For in the day of puniſhment, and of his ſuddain vengeance, they ſhall not be able to help thee. And eſpecially when thou art either by the preaching of GODS Word, or by ſome inward motion of his holy Spirit, or elſe by ſome other means called unto repentance, neglect not the good occaſion that is miniſtred unto thee, leſt when thou wouldeſt repent, thou haſt not the grace for to do it. For to repent, is a good gift of GOD, which he will never grant unto them, who living in carnal ſecurity, do make a mock of his threatning, or ſeek to rule his Spirit as they liſt, as though his working, and gifts were tyed unto their will. Fifthly, the avoyding of the plagues of GOD, and the utter deſtruction that by his righteous judgement doth hang over the heads of them all that will in no wiſe return unto the Lord. I will (ſaith the Lord) give them for a terrible plague to all the Kingdomes of the earth, and for a reproach, and for a Proverb, and for a curſe in all

Death the Lords Sumner.

*Eccleſ.* 11.

Contra Demetrianum.

*Eccleſ.* 5.

*Ier.* 24.

places where I ſhall caſt them, and will ſend the ſword of famine, and the peſtilence among them, till they be conſumed out of the Land. And wherefore is this? Becauſe they hardened their hearts, and would in no wiſe return from their evil wayes, nor yet forſake the wickedneſs that was in their own hands, that the fierceneſs of the Lords fury might depart from them. But yet this is nothing in compariſon of the intolerable, and endleſs torments of Hell fire, which they ſhall be fain to ſuffer, who after their hardneſs of heart that cannot repent, do heap unto themſelves wrath againſt the day of anger, and of the declaration of the juſt judgement of God: Whereas if we will repent, and be earneſtly ſorry for our ſin, and with a full purpoſe, and amendment of life flie unto the mercy of our GOD, and taking ſure hold thereupon through faith in our Saviour Jeſus Chriſt, do bring forth fruits worthy of repentance: he will not only pour his manifold bleſſings upon us here in this world, but alſo at the laſt, after the painful travels of this life, reward us with the inheritance of his children, which is the Kingdom of Heaven, purchaſed unto us with the death of his Son Jeſus Chriſt our Lord: To whom with the Father, and the Holy Ghoſt, be all praiſe, glory, and honour world without end. AMEN.

Rom. 2.

AN

# AN Homily Againſt Diſobedience, and willful Rebellion.

## *The firſt Part.*

AS GOD the Creatour, and Lord of all things, appointed his Angels, and heavenly creatures, in all obedience to ſerve, and to honour his Majeſty: ſo was it his will that Man, his chief creature upon the earth, ſhould live under the obedience of his Creatour, and Lord: and for that cauſe, GOD, aſſoon as he had created man, gave unto him a certain precept, and Law, which he (being yet in the ſtate of innocency, and remaining in Paradiſe) ſhould obſerve as a pledge, and token of his due, and bounden obedience, with denunciation of death, if he did tranſgreſs, and break the ſaid Law, and Commandement. And as GOD would have man to be his obedient ſubject, ſo did he make all earthly creatures ſubject unto man; who kept their due obedience unto man, ſo long as man remained in his obedience unto GOD: in the which obedience if man had continued ſtill, there had bẽn no poverty, no diſeaſes, no ſickneſs, no death, nor other miſeries wherewith mankinde is now infinitely, and moſt miſerably afflicted, and oppreſſed. So here appeareth the original Kingdom of GOD over Angels, and man, and univerſally over all things, and of man over earthly creatures which GOD had made ſubject unto him; and withal, the felicity, and bleſſed ſtate, which Angels, man, and all creatures had remained in, had they continued in due obedience unto GOD their King. For as long as in this firſt Kingdome the ſubjects continued in due obedience to GOD their King, ſo long did GOD embrace all his ſubjects with his love, favour, and grace, which to enjoy, is perfect felicity: whereby it is evident, that Obedience is the principal vertue of all vertues, and indeed the very roor of

all vertues, and the cauſe of all felicity. But as all felicity, and bleſſednes ſhould have continued with the continuance of obedience, ſo with the breach of obedience, and breaking in of rebellion, all vices, and miſeries did withall break in, and overwhelm the world. The firſt authour of which rebellion, the root of all vices, and mother of all miſchiefs, was Lucifer; firſt, GODS moſt excellent creature, and moſt bounden ſubject, who by rebelling againſt the Majeſty of GOD, of the brightest and moſt glorious Angel, is become the blackeſt, and moſt foul fiend, and Devil: and from the height of Heaven, is fallen into the pit, and bottom of hell.

Here you may ſee the firſt authour, and founder of rebellion, and the reward thereof: here you may ſee the grand Captain, and Father of Rebels, who perſwading the following of his rebellion againſt GOD their Creatour, and Lord, unto our firſt Parents Adam and Eve, brought them in high diſpleaſure with GOD, wrought their exile, and banishment out of Paradiſe, a place of all pleaſure and goodneſs, into this wretched earth, and vale of miſery: procured unto them ſorrows of their minds, miſchiefs, ſickneſs, diſeaſes, death of their bodies; and, which is far more horrible than all worldly and bodily miſchiefs, he had wrought thereby their eternal, and everlaſting death, and damnation, had not GOD by the obedience of his Son Jeſus Chriſt repaired that, which man by diſobedience, and rebellion had deſtroyed, and ſo of his mercy had pardoned, and forgiven him: of which all, and ſingular the premiſes, the holy Scriptures do bear record in ſundry places.

Thus do you ſee, that neither Heaven nor Paradiſe could ſuffer any rebellion in them, neither be places for any rebels to remain in. Thus became rebellion, as you ſee, both the firſt, and the greateſt, and the very root of all other ſins, and the firſt, and principal cauſe, both of all worldly, and bodily miſeries, ſorrows, diſeaſes, ſickneſſes, and deaths, and, which is infinitely worſe than all theſe, as is ſaid, the very cauſe of death, and damnation eternal alſo. After this breach of obedience to GOD, and rebellion againſt his Majeſty, all miſchiefs, and miſeries breaking in therewith, and overflowing the world, leſt all things ſhould come unto confuſion, and utter ruine, GOD forthwith by Laws given unto mankind, repaired again the rule, and order of obedience, thus by rebellion overthrown; and beſides the obedience due unto his Majeſty, he not only ordained that in families and houſholds, the wife ſhould be obedient unto her husband, the children unto their Parents, the ſervants unto their Maſters: but alſo when mankind increaſed, and ſpread it ſelf more largely over the world, he by his holy Word did conſtitute and ordain in Cities, and Countries, ſeveral and ſpecial Governours and Rulers, unto whom the reſidue of his people ſhould be obedient.

As in reading of the holy Scriptures, we ſhall finde in very many, and almoſt infinite places, aſwell of the old Teſtament, as of the New, that Kings and Princes, aſwel the evil as the good, do raign by Gods ordinance, and that ſubjects are bounden to obey them: that GOD doth give Princes wiſdome, great power, and authority: that GOD de-

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ſendeth them againſt their enemies, and deſtroyeth their enemies horribly: that the anger, and diſpleaſure of the Prince, is as the roaring of a Lyon, and the very meſſenger of death: and that the ſubject that provoketh him to diſpleaſure, ſinneth againſt his own ſoul: With many other things, concerning both the authority of Princes, and the duty of ſubjects. But here let us rehearſe two ſpecial places out of the New Teſtament, which may ſtand inſtead of all other. The firſt out of Saint Pauls Epiſtle to the Romans, and the thirteenth Chapter, where he writeth thus unto all ſubjects, Let every ſoul be ſubject unto the higher powers, for there is no power but of GOD, and the powers that be, are ordained of GOD. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of GOD, and they that reſiſt, ſhall receive to themſelves damnation. For Princes are not to be feared for good works, but for evil. Wilt thou then be without fear of the power? Do well, ſo ſhalt thou have praiſe of the ſame: For he is the Miniſter of GOD for thy wealth: But if thou do evil, fear: for he beareth not the ſword for nought; for he is the Miniſter of GOD, to take vengeance upon him that doth evil. Wherefore ye muſt be ſubject, not becauſe of wrath only, but alſo for conſcience ſake: for, this cauſe ye pay alſo tribute: for they are GODS Miniſters, ſerving for the ſame purpoſe. Give to every man therefore his due: tribute, to whom tribute belongeth: cuſtome, to whom cuſtome is due: fear, to whom fear belongeth: honour, to whom ye owe honour. Thus far are St. Pauls words. The ſecond place is in St. Peters Epiſtle, and the ſecond Chapter, whoſe words are theſe, Submit your ſelves unto all manner of ordinances of man, for the Lords ſake, whether it be unto the King, as unto the chief head, either unto the Ruler, as unto them that are ſent of him for the puniſhment of evil doers, but for the cheriſhing of them that do well. For ſo is the will of GGD, that with well doing ye may ſtop the mouths of ignorant, and fooliſh men: as free, and not as having the liberty for a cloak of maliciouſneſs, but even as the ſervants of GOD. Honour all men, love brotherly fellowſhip, fear GOD, honour the King. Servants, obey your Maſters with fear, not only if they be good, and courteous, but alſo though they be froward. Thus far out of St. Peter.

*Rom. 13.*

*1 Pet. 2.*

By theſe two places of the holy Scriptures, it is moſt evident that Kings, Queens, and other Princes (for he ſpeaketh of authority, and power, be it in men or women) are ordained of GOD, and to be obeyed, and honoured of their ſubjects: that ſuch ſubjects, as are diſobedient or rebellious againſt their Princes, diſobey GOD, and procure their own damnation: that the government of Princes is a great bleſſing of God, given for the Common-wealth, ſpecially of the good, and godly: For the comfort, and cheriſhing of whom, God giveth, and ſetteth up Princes: and on the contrary part, to the fear, and for the puniſhment of the evil, and wicked. Finally, that if ſervants ought to obey their Maſters, not only being gentle, but ſuch as be froward: as well, and much more, ought ſubjects to be obedient, not only to their good and courteous, but alſo to their ſharp and rigorous Princes. It cometh therefore neither of chance,

and fortune (as they term it) nor of the ambition of mortal men, and women climbing up of their own accord to dominion, that there be Kings, Quæns, Princes, and other Governours over men being their subjects: but all Kings, Quæns, and other Governours are specially appointed by the ordinance of GOD. And as GOD himself, being of an infinite Majesty, power and wisdome, ruleth and governeth all things in Heaven, and Earth, as the universal Monarch, and only King, and Emperour over all, as being only able to take, and bear the charge of all: so hath he constituted, ordained, and set earthly Princes over particular Kingdomes, and Dominions in earth, both for the avoiding of all confusion, which else would be in the world, if it should be without Governours, and for the great quiet, and benefit of earthly men their subjects, and also that the Princes themselves, in authority, power, wisdome, providence, and righteousnes in government of people and Countries committed to their charge, should resemble his heavenly governance, as the Majesty of heavenly things may by the baseness of earthly things be shadowed, and resembled. And for that similitude, that is betwæn the heavenly Monarchy, and earthly Kingdomes well governed, our Saviour Christ in sundry Parables saith, That the Kingdome of Heaven is resembled unto a man, a King: and as the name of a King, is very often attributed and given unto GOD in the holy Scriptures; so doth GOD himself in the same Scriptures sometime vouchsafe to communicate his Name with earthly Princes, terming them gods: doubtless for that similitude of government which they have, or should have, not unlike unto GOD their King. Unto the which similitude of heavenly government, the nearer and nearer that an earthly Prince doth come in his regiment, the greater blessing of GODS mercy is he unto that Country, and people over whom he raigneth: and the further and further that an earthly Prince doth swarve from the example of the heavenly government, the greater plague is he of GODS wrath, and punishment by GODS justice unto that Country, and people, over whom GOD for their sins hath placed such a Prince and Governour. For it is indæd evident both by the Scriptures, and by daily experience, that the maintenance of all vertue, and godlines, and consequently of the wealth, and prosperity of a Kingdome, and people, doth stand, and rest more in a wise and good Prince on the one part, than in great multitudes of other men being subjects: and on the contrary part, the overthrow of all vertue, and godlines, and consequently the decay, and utter ruine of a Realm and people doth grow, and come more by an undiscræt and evil Governour, than by many thousands of other men being subjects. Thus saith the holy Scripture, Well is thæ, O thou Land (saith the Preacher) whose King is come of Nobles, and whose Princes eat in due season, for necessity, and not for lust. Again, a wise, and righteous King maketh his Realm and people wealthy; and a good, merciful, and gracious Prince, is a shadow in heat, as a defence in storms, as dew, as swæt showers, as fresh watersprings in great drought.

*Psal.* 16, 16, & 45, 6, &c. & 47. 2. *Eccles.* 17.

*Matth.* 18. 23. & 22. 12 *Psal.* 10 16 & 45 & 47. 2. &c *Matth* 22 13. & 25 34. *Psal.* 82. 6.

*Eccles.* 10. 16. *Pro* 16, & 29.

*Eccles.* 10. *Esay* 2.

Again,

Again, the Scriptures, of undiſcreet and evil Princes ſpeak thus, Wo be to thee (O thou land) whoſe King is but a child, and whoſe Princes are early at their bankets. Again, When the wicked do raign, then men go to ruine. And again, A foolish Prince deſtroyeth the people, and a covetous King undoeth his ſubjects. Thus ſpeak the Scriptures; thus experience teſtifieth of good, and evil Princes. *Eccleſ* 10. 16. *Pro.* 28, & 29.

What ſhall ſubjects do then? Shall they obey valiant, ſtout, wiſe and good Princes, and condemn, diſobey, and rebel againſt childzen being their Princes, or againſt undiſcreet, and evil Governours? God forbid: For firſt, what a perilous thing were it to commit unto the ſubjects the judgement, Which Prince is wiſe, and godly, and his government good, and which is otherwiſe? as though the foot muſt judge of the head: an enterprize very hainous, and muſt nedds breed Rebellion. For who elſe be they that are moſt inclined to rebellion, but ſuch haughty ſpirits? From whom ſpringeth ſuch foul ruine of Realms? Is not rebellion the greateſt of all miſchiefs? And who are moſt ready to the greateſt miſchiefs, but the woꝛſt men? Rebels therefoꝛe, the woꝛſt of all ſubjects, are moſt ready to rebellion, as being the woꝛſt of all vices, and fartheſt from the duty of a good ſubject: as on the contrary part, the beſt ſubjects are moſt firm, and conſtant in obedience, as in the ſpecial, and peculiar vertue of good ſubjects. What an unwoꝛthy matter were it then to make the naughtieſt ſubjects, and moſt enclining to rebellion and all evil, Juꝺges ober their Princes, ober their government, and ober their Counſellors, to determine which of them be good oꝛ tolerable, and which be evil, and ſo intolerable, that they muſt nedds be removed by Rebels, being ever ready, as the naughtieſt ſubjects, ſooneſt to rebel againſt the beſt Princes; eſpecially if they be young in age, women in ſex, oꝛ gentle and courteous in government; as truſting by their wicked boldneſs, eaſily to overthꝛow their weakneſs, and gentleneſs, oꝛ at the leaſt, ſo to fear the minds of ſuch Princes, that they may have impunity of their miſchievous doings?

But whereas indeed a Rebel is woꝛſe than the woꝛſt Prince, and rebellion woꝛſe than the woꝛſt government of the woꝛſt Prince that hitherto hath been: both Rebels are unmeet miniſters, and Rebellion an unfit and unwholſome medicine to reformm any ſmall lacks in a Prince, oꝛ to cure any little griefs in government, ſuch lewd remedies being far woꝛſe than any other maladies and diſoꝛders that can be in the body of a Common-wealth. But whatſoever the Prince be, oꝛ his government, it is evident that foꝛ the moſt part, thoſe Princes, whom ſome ſubjects do think to be very godly, and under whoſe government they reſoyce to live; ſome other ſubjects do take the ſame to be evil, and ungodly, and do wiſh foꝛ a change. If therefoꝛe all ſubjects that miſ-like of their Prince, ſhould rebel, no Realm ſhould ever be without rebellion. It were moꝛe meet that Rebels ſhould hear the advice of wiſe men, and give place unto their judgement, and follow the example of obedient ſubjects; as reaſon is, that they whoſe underſtanding is blinded with ſo evil an affection, ſhould give place to them that be

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of ſound iudgement, and that the woꝛſt ſhould giue place to the better: and ſo mihgt Realms continue in long obedience, peace and quietneſs. But what if the Pꝛince be undiſcrꝛet, and evil indeꝛd; and it be alſo evident to all mens eyes, that he is ſo? I aſk again, What if it be long of the wickedneſs of the ſubiects, that the Pꝛince is undiſcrꝛet and evil? Shall the ſubiects both by their wickedneſs pꝛoboke GOD foꝛ their deſeꝛved puniſhment, to giue them an undiſcrꝛet, oꝛ evil Pꝛince, and alſo rebel againſt him, and withal againſt GOD, who foꝛ the puniſhment of their ſins did giue them ſuch a Pꝛince? Will you heaꝛ the Scriptures concerning this point? GOD (ſay the holy Scriptures) maketh a wicked man to raign foꝛ the ſins of the people. Again, GOD giueth a Pꝛince in his anger, meaning an evil one, and taketh away a Pꝛince in his diſpleaſure; meaning eſpecially when he taketh away a good Pꝛince foꝛ the ſins of the people: as in our memoꝛy he took away our good Joſias, King Edward in his young and good yeaꝛs, foꝛ our wickedneſs. And contrary, the Scriptures do teach that GOD giueth wiſdome unto Pꝛinces, and maketh a wiſe, and good King to raign oueꝛ that people whom he loueth, and who loueth him. Again, if the people obey GOD, both they, and their King ſhall pꝛoſper and be ſafe; elſe, both ſhall periſh, ſaith GOD by the mouth of Samuel.

Iob 34. 30. Oſee 13.

2 Par. 2. 9. Prou. 16. 1 Reg. 12.

Heꝛe you ſee that GOD placeth as well evil Pꝛinces as good, and foꝛ what cauſe he doth both. If we theꝛefoꝛe will haue a good Pꝛince, either to be giuen us, oꝛ to continue: now we haue ſuch a one, let us by our obedience to God, and to our Pꝛince, moue God theꝛeunto. If we will haue an evil Pꝛince (when God ſhall ſend ſuch a one) taken away, and a good in his place; let us take away our wickedneſs, which pꝛoboketh GOD to place ſuch a one oueꝛ us, and GOD will either diſplace him, oꝛ of an evil Pꝛince make him a good Pꝛince, ſo that we firſt will change our evil into good. Foꝛ will you heaꝛ the Scriptures? The heaꝛt of the Pꝛince is in GODS hand, which way ſoeuer it ſhall pleaſe him, he turneth it. Thus ſay the Scriptures. Wheꝛefoꝛe let us turn from our ſins unto the Loꝛd with our heaꝛts, and he will turn the heaꝛt of the Pꝛince, unto quiet and wealth: Elſe foꝛ ſubiects to deſeꝛue thꝛough their ſins to haue an evil Pꝛince, and then to rebel againſt him, were a double, and treble evil, by pꝛoboking GOD moꝛe to plague them. May, let us either deſeꝛue to haue a good Pꝛince, oꝛ let us patiently ſuffeꝛ, and obey ſuch as we deſeꝛue. And whether the Pꝛince be good oꝛ evil, let us accoꝛding to the counſel of the holy Scriptures, pꝛay foꝛ the Pꝛince; foꝛ his continuance, and encreaſe in goodneſs, if he be good; and foꝛ his amendment, if he be evil.

Prou. 21.

Well, you heaꝛ the Scriptures concerning this moſt neceſſary point: I exhoꝛt theꝛefoꝛe (ſaith Saint Paul) that aboue all things, pꝛayers, ſupplications, interceſſions, and giuing of thanks be had foꝛ all men, foꝛ Kings, and all that aꝛe in Authoꝛity, that we may liue a quiet, and peaceable life with all godlineſs: foꝛ that is good and acceptable in the ſight of God our Sauiour, &c. This is S. Pauls counſel. And who, I pꝛay you, was Pꝛince oueꝛ the moſt part of the Chꝛiſtians, when Gods holy Spi-

1 Tim. 2.

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rit by Saint Pauls pen gave them this lesson? Forsooth, Caligula, Claudius, or Nero: who were not only no Christians, but Pagans, and also either foolish rulers, or most cruel tyrants. Will you yet hear the Word of GOD to the Jews, when they were prisoners under Nebuchodonosor, King of Babylon, after he had slain their King, Nobles, Parents, children, and kinsfolks, burned their Country, Cities, yea Hierusalem it self, and the holy Temple, and had carried the residue remaining alive captives with him unto Babylon? Will you hear yet what the Prophet Baruch saith unto GODS people being in this captivity? Pray you, saith the Prophet, for the life of Nabuchodonosor King of Babylon, Bar. 1. 11. and for the life of Balthasar his son, that their dayes may be as the dayes of Heaven upon the earth, that GOD also may give us strength, and lighten our eyes, that we may live under the defence of Nabuchodonosor King of Babylon, and under the protection of Balthasar his son, that we may long do them service, and find favour in their sight. Pray for us also unto the Lord our GOD, for we have sinned against the Lord our GOD.

Thus far the Prophet Baruch his words: Which are spoken by him unto the people of GOD, of that King who was an Heathen, a Tyrant, and cruel oppressor of them, and had bin a murtherer of many thousands of their Nation, and a destroyer of their Country; with a confession that their sins had deserved such a Prince to raign over them. And shall the old Christians, by Saint Pauls exhortation, pray for Caligula, Claudius, or Nero? Shall the Jews pray for Nabuchodonosor? these Emperours, and Kings being strangers unto them, being Pagans, and Infidels, being murtherers, tyrants, and cruel oppressours of them, and destroyers of their Country, Country-men, and kinsmen, the burners of their Villages, Towns, Cities, and Temples? And shall not we pray for the long, prosperous, and godly raign of our natural Prince? of our Christian, and most gracious Soveraign, no Stranger (which is observed as a great blessing in the Scriptures) no Heathen, nor Pagan Prince? Shall we not pray for the health of our most merciful, most loving Soveraign, the preserver of us, and our Country, in so long peace, quietness, and security, no cruel person, no tyrant, no spoiler of our goods, no shedder of blood, no burner, no destroyer of our Towns, Cities, and Countries, as were these, for whom yet, as ye have heard, Christians being their subjects, ought to pray? Let us not commit so great ingratitude against GOD, and our Soveraign, as not continually to thank GOD for his government, and for his great, and continual benefits, and blessings poured upon us by such government. Let us not commit so great a sin against GOD, against our selves, and our Country, as not to pray continually unto GOD for the long continuance of so gracious a Ruler unto us, and our Country. Else shall we be unworthy any longer to enjoy those benefits and blessings of GOD, which hitherto we have had by her; shall be most worthy to fall into all those mischiefs, and miseries, which we, and our Country have by Gods grace through her government hitherto escaped.

What

What shall we say of those Subjects? may we call them by the name of Subjects? who neither be thankful, nor make any prayer to GOD for so gracious a Soveraign: but also themselves take armour wickedly, assemble companies and bands of Rebels, to break the publick peace so long continued, and to make, not war, but Rebellion, to endanger the person of such a gracious Soveraign, to hazard the estate of their Country, (for whose defence they should be ready to spend their lives) and being English men, to rob, spoil, destroy, and burn in England English men, to kill and murther their own neighbours, and kinsfolks, their own Country-men, to do all evil and mischief, yea, and more too, then forraign enemies would, or could do? What shall we say of these men, who use themselves thus rebelliously against their gracious Soveraign? Who if GOD for their wickedness had given them an heathen tyrant to raign over them, were by GODS Word bound to obey him, and to pray for him? What may be spoken of them? so far doth their unkindness, unnaturalness, wickedness, mischievousness in their doings, pass and excell any thing, and all things that can be expressed, and uttered by words. Only let us with unto all such most speedy repentance, and with so grievous sorrow of heart, as such so horrible sins against the Majesty of GOD do require, who in most extream unthankfulness do rise, not only against their gracious Prince, against their natural Country, but against all their Country-men, women, and children, against themselves, their wives, children, and kinsfolks, and by so wicked an example against all Christendom, and against whole mankinde of all manner of people throughout the wide world: such repentance, I say, such sorrow of heart GOD grant unto all such, whosoever rise of private, and malicious purpose, as is meet for such mischiefs attempted, and wrought by them. And unto us, and all other Subjects, GOD of his mercy grant, that we may be most unlike to all such, and most like to good, natural, loving, and obedient Subjects: nay, that we may be such indeed, not only shewing all obedience our selves, but as many of us as be able, to the uttermost of our power, ability, and understanding, to stay, and repress all Rebels, and rebellions against GOD, our gracious Prince, and natural Country, at every occasion that is offered unto us. And that which we all are able to do, unless we do it, we shall be most wicked, and most worthy to fall in the end such extream plagues, as GOD ever hath poured upon Rebels.

Let us make continual prayers unto Almighty GOD, even from the bottom of our hearts, that he will give his grace, power, and strength unto our gracious Quæn Elizabeth, to banquish, and subdue all, as well Rebels at home, as forraign enemies, that all domestical rebellions being suppressed, and pacified, and all outward invasions repulsed and abandoned, we may not only be sure, and long continue in all obedience unto our gracious Soveraign, and in that peaceable, and quiet life which hitherto we have led under her Majesty, with all security; but also that both our gracious Quæn Elizabeth, and we

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her ſubjects, may all together, in all obedience unto GOD the King of Kings, and unto his holy Laws, lead our lives ſo in this world, in all vertue, and godlineſs, that in the world to come, we may enjoy his everlaſting Kingdome: which I beſeech God to grant, as well to our gracious Soveraign, as unto us all, for his Son our Saviour Jeſus Chriſts ſake: to whom with the Father, and the Holy Ghoſt, one GOD, and King immortal, be all glory, praiſe, and thankſgiving, world without end. AMEN.

Thus have you heard the firſt part of this Homily, now good people let us pray.

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# The Prayer as in that time it was publiſhed.

OMoſt mighty GOD, the Lord of hoſts, the Governour of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend, O Lord, thy ſervant, and our Governour under thee, our Queen Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown, and Realm of England, which thou haſt of thy divine providence aſſigned in theſe our dayes to the government of thy Servant, our Soveraign, and gracious Queen. O moſt merciful Father, (if it be thy holy will) make ſoft, and tender the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame, and convert them to the knowledge of thy Son the only Saviour of the world, Jeſus Chriſt, that we and they may joyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word

Word, or else so abate their cruelty (O most mighty Lord) that this our Christian Realm, with others that confess thy holy Gospel, may obtain by thine aid, and strength, security from all enemies, without shedding of Christian blood, whereby all they which be oppressed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally, that all Christian Realms, and specially this Realm of England, may by thy defence and protection continue in the truth of the Gospel, and enjoy perfect peace, quietness, and security: and that we for these thy mercies, joyntly all together with one consonant heart, and voyce may thankfully render to thee all laud, and praises; that we knit in one godly concord, and unity, amongst our selves, may continually magnifie thy glorious Name, who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most mercifull GOD:
to whom be all laud, and praise,
world without end.
AMEN.

THE

# The ſecond part of the Homily againſt Diſobedience, *and willful Rebellion.*

AS in the firſt part of this Treaty of obedience of Subjects to their Princes, and againſt diſobedience, and rebellion, I have alledged divers ſentences out of the holy Scriptures for proof: ſo ſhall it be good for the better declaration, and confirmation of the ſaid wholeſome doctrine, to alledge one example or two out of the holy Scriptures, of the obedience of Subjects, not only unto their good, and gracious Governours, but alſo unto their evil, and unkind Princes. As King Saul was not of the beſt, but rather of the worſt ſort of Princes, as being out of GODS favour for his diſobedience againſt GOD, in ſparing (in a wrong pity) the King Agag, whom Almighty GOD commanded to be ſlain, according to the juſtice of GOD againſt his ſworn enemy. And although Saul of a devotion meant to ſacrifice ſuch things as he ſpared of the Amalekites, to the honour, and ſervice of GOD: yet Saul was reproved for his wrong mercy, and devotion, and was told that obedience would have more pleaſed him than ſuch lenity: which ſinful humanity (ſaith holy Chryſoſtome) is more cruel before GOD, than any murther or ſhedding of blood when it is commanded of GOD. But yet how evil ſoever Saul the King was, and out of GODS favour, yet was he obeyed of his ſubject David, the very beſt of all ſubjects, and moſt valiant in the ſervice of his Prince, and Country in the wars; the moſt obedient, and loving in peace; and alwayes moſt true, and faithful to his Soveraign and Lord, and fartheſt off from all manner of Rebellion. For the which his moſt painful, true and faithful ſervice, King Saul yet rewarded him not only with great unkindneſs, but alſo ſought his deſtruction and death by all means poſſible: ſo that David was fain to ſave his life, not by Rebellion, nor any reſiſtance, but by flight, and hiding himſelf from the Kings ſight. Which notwithſtanding when King Saul upon a time came alone into the Cave where David was, ſo that David might eaſily have ſlain him, yet would he neither hurt him himſelf, neither ſuffer any of his men to lay hands upon him. Another time alſo David entring by night with one Abiſai, a valiant and fierce man, into the Tent where King Saul did lie aſleep, where alſo he might yet more eaſily have ſlain him, yet would he neither hurt him himſelf, nor ſuffer Abiſai (who was willing and ready to ſlay King Saul) once to touch him. Thus did David deal with Saul his Prince, notwithſtanding that King Saul continually ſought his death, and deſtruction. It ſhall not be amiſs unto theſe deeds of David, to add his words, and to ſhew you what he ſpake

unto such as encouraged him to take his opportunity, and advantage to
1 Reg. 24. 7. slay King Saul as his mortal enemy, when he might. The Lord kep
2 Reg. 26. 9. me, saith David, from doing that thing, and from laying hands upon my Lord GODS Anointed. For who can lay his hand upon the Lords Anointed, and be guiltless? As truly as the Lord liveth, except that the Lord do smite him, or his day shall come to die, or that he go down to war, and be slain in battel: the Lord be merciful unto me, that I lay not my hand upon the Lords Anointed.

These be Davids words spoken at sundry times to divers his servants provoking him to slay King Saul, when opportunity served him thereunto. Neither is it to be omitted, and left out, how when an Amalekite had slain King Saul, even at Sauls own bidding, and commandement (for he
1 Reg. 24. would live no longer now, for that he had lost the field against his enemies the Philistines) the said Amalekite making great haste to bring first word and news thereof unto David, as joyous unto him for the death of his mortal enemy, bringing withal the Crown that was upon King Sauls head, and the bracelet that was about his arm, both as a proof of the truth of his news, and also as fit and pleasant presents unto David, being by
2 Reg. 1. 12. GOD appointed to be King Saul his successour in the Kingdom. Yet was that faithful, and godly David so far from rejoycing at these news, that he rent his clothes, wept, and mourned, and fasted: and so far off from thanksgiving to the messenger, either for his deed in killing the
2 Reg. 1. 4. King, though his deadly enemy, or for his message, and news, or for his presents that he brought, that he said unto him, How happened it that thou wast not afraid to lay thy hands upon the Lords Anointed, to kill him? Whereupon, immediately he commanded one of his servants to kill the messenger, and said, Thy blood be upon thine own head, for thine own mouth hath witnessed against thy self, in confessing that thou hast slain the Lords Anointed.

This example, dearly beloved, is notable, and the circumstances thereof are well to be considered, for the better instruction of all subjects in their bounden duty of obedience, and perpetual fearing of them from attempting of any rebellion, or hurt against their Prince. On the one part, David was not only a good, and true Subject, but also such a Subject, as both in peace, and war had served, and saved his Princes honour, and life, and delivered his Country, and Country-men from great danger of Infidels, forraign, and most cruel ene-
1 Reg. 8. 18. mies, horribly invading the King, and his Country: for the which David was in a singular favour with all the people, so that he might have had great numbers of them at his commandement, if he would have attempted any thing. Besides this, David was no common or absolute
1 Reg. 16. subject, but heir apparent to the Crown, and Kingdom, by GOD appointed to raign after Saul: which as it increased the favour of the people that knew it, towards David, so did it make Davids cause, and case much differing from the case of common, and absolute subjects. And which is most of all, David was highly and singularly in the favour of GOD: On the contrary part, King Saul was out of GODS favour, (for that cause

which

which is before rehearſed) and he as it were GODS enemy, and therefore like in war, and peace to be hurtful, and pernicious unto the Common-wealth; and that was known to many of his ſubjects, for that he was openly rebuked of Samuel for his diſobedience unto GOD, which might make the people the leſs to eſteem him. King Saul was alſo unto David a mortal, and deadly enemy, though without Davids deſerving, who by his faithful, painful, profitable, yea moſt neceſſary ſervice, had well deſerved, as of his Country, ſo of his Prince, but King Saul far otherwiſe: the more was his unkindneſs, hatred and cruelty towards ſuch a good ſubject, both odious, and deteſtable. Yet would David neither himſelf ſlay nor hurt ſuch an enemy, for that he was his Prince, and Lord; nor would ſuffer any other to kill, hurt, or lay hand upon him, when he might have bin ſlain without any ſtir, tumult, or danger of any mans life. Now, let David anſwer to ſuch demands, as men deſirous of rebellion, do uſe to make. Shall not we, ſpecially being ſo good men as we are, riſe, and rebel againſt a Prince, hated of GOD, and GODS enemy, and therefore not like to proſper either in war, or peace, but to be hurtful, and pernicious to the Common-wealth? No, ſaith good and godly David, Gods, and ſuch a Kings faithful ſubject: and ſo convicting ſuch ſubjects as attempt any rebellion againſt ſuch a King, to be neither good ſubjects, nor good men. But, ſay they, Shall we not riſe, and rebel againſt ſo unkind a Prince, nothing conſidering or regarding our true, faithful and painful ſervice, or the ſafegard of our poſterity? No, ſaith good David, whom no ſuch unkindneſs could cauſe to forſake his due obedience to his Soveraign. Shall we not, ſay they, riſe and rebel againſt our known, mortal and deadly enemy, that ſeketh our lives? No, ſaith godly David, who had learned the leſſon that our Saviour afterward plainly taught, that we ſhould do no hurt to our fellow-ſubjects, though they hate us, and our enemies: much leſs unto our Prince, though he were our enemy. Shall we not aſſemble an army of ſuch good fellows as we are, and by hazarding of our lives, and the lives of ſuch as ſhall withſtand us, and withal hazarding the whole eſtate of our Country, remove ſo naughty a Prince? No, ſaith godly David; for I, when I might without aſſembling force, or number of men, without tumult or hazard of any mans life, or ſhedding of any drop of blood, have delivered my ſelf, and my Country of an evil Prince, yet would I not do it. Are not they (ſay ſome) luſty, and couragious Captains, valiant men of ſtomach, and good mens bodies that do venture by force to kill, and depoſe their King, being a naughty Prince, and their mortal enemy? They may be as luſty, and couragious as they liſt, yet, ſaith godly David, they can be no good, nor godly men that ſo do: for I not only have rebuked, but alſo commanded him to be ſlain as a wicked man, which ſlew King Saul mine enemy, though he being weary of his life for the loſs of the victory againſt his enemies, deſired that man to ſlay him. What ſhall we then do to an evil, to an unkind Prince, an enemy to us, hated of GOD, hurtful to the Common-wealth, &c? Lay no violent hand upon him, ſaith good David, but let him live untill God

1 Reg. 15. 11. 1 Reg. 18. 10.

1 Reg. 15. & 22. & 26.

*The demand.*

*The anſwer.*

*The demand.*

*The anſwer.*

*The demand.*

*The anſwer.*

*The demand.*

*The anſwer.*

*The demand.*

*The anſwer.*

*The demand.*

*The anſwer.*

appoint, and work his end, either by natural death, or in war by lawful enemies, not by traiterous subjects.

Thus would godly David make answer: and St. Paul, as ye heard before, willeth us also to pray for such a Prince. If King David would make these answers, as by his deeds, and words recorded in the holy Scriptures, indeed he doth make unto all such demands concerning rebelling against evil Princes, unkind Princes, cruel Princes, Princes that be to their good subjects mortal enemies, Princes that are out of Gods favour, and so hurtful or like to be hurtful to the Common-wealth: what answer think you, would he make to those that demand, whether they (being naughty, and unkind subjects) may not, to the great hazard of the life of many thousands, and the utter danger of the state of the Common-wealth, and whole Realm, assemble a sort of Rebels, either to depose, to put in fear, or to destroy their natural, and loving Prince, enemy to none, good to all, even to them the worst of all other; the maintainer of perpetual peace, quietness and security, most beneficial to the Common-wealth, most necessary for the safegard of the whole Realm? what answer would David make to their demand, whether they may not attempt cruelly, and unnaturally to destroy so peaceable, and merciful a Prince? what I say, would David, so reverently speaking of Saul, and so patiently suffering so evil a King, what would he answer, and say to such demands? What would he say, nay, what would he do, to such high attempters, who so said, and did, as you before have heard, unto him that slew the King his master, though a most wicked Prince? If he punished with death as a wicked doer, such a man: With what reproaches of words would he revile such, yea, with what torments of most shameful deaths would he destroy such Hell-hounds rather than evil men; such rebels I mean, as I last spake of? For if they who so disobey an evil, and unkind Prince, be most unlike unto David that good subject: what be they, who do rebel against a most natural, and loving Prince? And if David being so good a subject, that he obeyed so evil a King, was worthy of a subject to be made a King himself: What be they, which are so evil subjects, that they will rebel against their gracious Prince, worthy of? Surely, no mortal man can express with words, nor conceive in mind the horrible, and most dreadful damnation that such be worthy of: who disdaining to be the quiet, and happy subjects of their good Prince, are most worthy to be the miserable captives, and vile slaves of that infernal tyrant Sathan, with him to suffer eternal slavery, and torments. This one example of the good subject David out of the Old Testament, may suffice, and for the notableness of it serve for all.

An unnatural and wicked question.

In the New Testament the excellent example of the blessed Virgin Mary, the Mother of our Saviour Christ, doth at the first offer it self. When Proclamation or Commandement was sent into Jury from Augustus the Emperour of Rome, that the people there should repair unto their own Cities, and dwelling places, there to be taxed: neither did the blessed Virgin, though both highly in GODS favour, and also being of the Royal blood of the ancient natural Kings of Jury, disdain to obey the com-

Luke 2. 1.

commandement of an heathen, and foreraign Prince, when GOD had placed such a one over them: Neither did she alledge for an excuse that she was great with child, and most near her time of deliverance: Neither grudged she at the length, and tedious journey from Nazareth to Bethlehem, from whence, and whither she must go to be taxed: Neither repined she at the sharpness of the dead time of Winter, being the latter end of December, an unfit time to travail in, specially a long journy for a woman being in her case: but all excuses set apart, she obeyed, and came to the appointed place, where, at her coming she found such great resort, and throng of people, that finding no place in any Inn, she was fain after her long, painful, and tedious journey, to take up her lodging in a Stable, where also she was delivered of her blessed Child: and this also declareth how near her time she took that journey. This obedience of this most noble, and most vertuous Lady, to a foreraign, and Pagan Prince, doth well teach us (who in comparison of her are most base, and vile) what ready obedience we do owe to our natural, and gracious Soveraign. Howbeit, in this case the obedience of the whole Jewish Nation (being otherwise a stubborn people) unto the commandement of the same foreraign heathen Prince, doth prove, that such Christians as do not most readily obey their natural gracious Soveraign, are far worse than the stubborn Jews, whom we yet account as the worst of all people. But no example ought to be of more force with us Christians, than the example of Christ our Master, and Saviour, who though he were the Son of GOD, yet did alwayes behave himself most reverently to such men as were in authority in the world in his time, and he not rebelliously behaved himself, but openly did teach the Jews to pay tribute unto the Roman Emperour, though a foreraign, and Pagan Prince; yea himself with his Apostles paid tribute unto him: and finally, being brought before Pontius Pilate, a stranger born, and an heathen man, being Lord President of Jury, he acknowledged his authority, and power to be given him from GOD, and obeyed patiently the sentence of most painful, and shameful death, which the said Judge pronounced and gave most unjustly against him, without any grudge, murmuring, or evil word once giving.

Luke 2. 7.

Luke 23.

Matth. 17. 2.

There be many, and divers other examples of the obedience to Princes, even such as be evil, in the New Testament, to the utter confusion of disobedient, and rebellious people; but this one may be an eternal example, which the Son of GOD, and so the Lord of all, Jesus Christ hath given to us his Christians, and servants, and such as may serve for all, to teach us to obey Princes, though strangers, wicked and wrongful, when GOD for our sins shall place such over us. Whereby it followeth unavoidably, that such as do disobey or rebel against their own natural gracious Soveraigns, howsoever they call themselves, or be named of others, yet are they indeed no true Christians, but worse than Jews, worse than Heathens, and such as shall never enjoy

the Kingdome of Heaven, which Chriſt by his obedience purchaſed for true Chriſtians, being obedient to him the King of all Kings, and to their Prince whom he hath placed over them: The which Kingdome the peculiar place of all ſuch obedient Subjects, I beſeech God our Heavenly Father, for the ſame our Saviour Jeſus Chriſts ſake, to grant unto us: to whom with the Holy Ghoſt, be all laud, honour, and glory, now, and for ever, AMEN.

Thus have you heard the ſecond part of this Homily, now good people let us pray.

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# The Prayer as in that time it was publiſhed.

OMoſt mighty GOD the Lord of hoſts, the Governour of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſervant, and our Governour under thee, our Quæn Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown and Realm of England, which thou haſt of thy divine providence aſſigned in theſe our dayes to the government of thy ſervant, our Soveraign, and gracious Quæn. O moſt merciful Father, (if it be thy holy will) make ſoft and tender, the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son the only Saviour of the world, Jeſus Chriſt, that we, and they may joyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy Goſpel, may obtain by thine aid, and ſtrength, ſecurity from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally, that all Chriſtian Realms, and ſpecially this Realm of England, may by thy defence and protection continue

nue in the truth of the Gospel, and enjoy perfect peace, quietness, and security: and that we for these thy mercies, joyntly all together with one consonant heart, and voyce may thankfully render to thée all laud, and praises; that we knit in one godly concord, and unity, amongst our selves, may continually magnifie thy glorious Name, who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: to whom be all laud, and praise, world without end.

AMEN.

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THE

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# The third part of the Homily againſt Diſobedience, *and willful Rebellion.*

AS I have in the firſt part of this Treatiſe ſhewed unto you the Doarine of the holy Scriptures, as concerning the obedience of true Subjects to their Princes, even as well to ſuch as be evil, as unto the good, and in the ſecond part of the ſame Treatiſe confirmed the ſame Doarine by notable examples, likewiſe taken out of the holy Scriptures: ſo remaineth it now that I partly do declare unto you in this third part, what an abominable ſin againſt God, and man Rebellion is, and how dreadfully the wrath of GOD is kindled, and enflamed againſt all Rebels, and what horrible plagues, puniſhments, and deaths, and finally eternal damnation doth hang over their heads: as how on the contrary part, good, and obedient Subjects are in Gods favour, and be partakers of peace, quietneſs and ſecurity, with other GODS manifold bleſſings in this world, and by his mercies through our Saviour Chriſt, of life everlaſting alſo in the world to come. How horrible a ſin againſt GOD, and man Rebellion is, cannot poſſibly be expreſſed according unto the greatneſs thereof. For he that nameth Rebellion, nameth not a ſingular or one only ſin, as is theft, robbery, murther and ſuch like; but he nameth the whole puddle, and ſink of all ſins againſt GOD, and man, againſt his Prince, his Country, his Country-men, his parents, his children, his kinſfolks, his friends, and againſt all men univerſally; all ſins, I ſay, againſt GOD, and all men heaped together nameth he, that nameth Rebellion. For concerning the offence of GODS Majeſty, who ſeth not that Rebellion riſeth firſt by contempt of GOD, and of his holy ordinances, and laws, wherein he ſo ſtraightly commandeth obedience, forbideth diſobedience and rebellion? And beſides the diſhonour done by Rebels unto GODS holy Name, by their breaking of their oath made to their Prince, with the atteſtation of GODS Name, and calling of his Majeſty to witneſs: Who heareth not the horrible oathes, and blaſphemies of GODS holy Name, that are uſed dayly amongſt Rebels, that is either amongſt them, or heareth the truth of their behaviour? Who knoweth not that Rebels do not only themſelves leave all works neceſſary to be done upon workdayes, undone, whiles they accompliſh their abominable work of Rebellion, and do compel others that would gladly be well occupied, to do the ſame: but alſo how Rebels do not only leave the Sabbath day of the Lord unſanctified, the Temple, and Church of the Lord unreſorted unto, but alſo do by their works of wickedneſs moſt horribly prophane, and pollute the Sabbath day,

day, ſerving Sathan, and by doing of his work, making it the devils day, in ſtead of the Lords day? Beſides that, they compel good men that would gladly ſerve the Lord, aſſembling in his Temple, and Church upon his day, as becometh the Lords ſervants, to aſſemble, and meet armed in the field, to reſiſt the fury of ſuch rebels. Yea, and many rebels, leſt they ſhould leave any part of GODS Commandements in the firſt table of his Law unbroken, or any ſin againſt GOD undone, do make rebellion for the maintenance of their Images, and Idols, and of their Idolatry committed, or to be committed by them: and in deſpite of GOD, cut and tear in ſunder his holy Word, and tread it under their feet, as of late ye know was done.

As concerning the ſecond table of GODS Law, and all ſins that may be committed againſt man, who ſeeth not that they be contained in rebellion? For firſt, the Rebels do not only diſhonour their Prince, the parent of their Country, but alſo do diſhonour, and ſhame their natural parents, if they have any; do ſhame their kindred, and friends; do diſinherit, and undo for ever their children, and heirs. Thefts, robberies, and murthers, which of all ſins are moſt loathed of moſt men, are in no men ſo much, nor ſo perniciouſly, and miſchievouſly, as in rebels. For the moſt arrant thieves, cruelleſt murtherers that ever were, ſo long as they refrain from rebellion, as they are not many in number, ſo ſpreadeth their wickedneſs, and damnation unto a few, they ſpoil but a few, they ſhed the blood but of a few in compariſon. But rebels are the cauſe of infinite robberies, and murthers of great multitudes, and of thoſe alſo whom they ſhould defend from the ſpoil and violence of others: and as rebels are many in number, ſo doth their wickedneſs, and damnation ſpread it ſelf unto many. And if whoredome, and adultery amongſt ſuch perſons as are agreeable to ſuch wickedneſs, are (as they indeed be) moſt damnable: what are the forceable oppreſſions of matrons, and mens wives, and the violating, and deflowring of virgins, and maids, which are moſt rife with Rebels? How horrible, and damnable think you are they? Now beſides that, Rebels by breach of their faith given, and the oath made to their Prince, be guilty of moſt damnable perjury. It is wonderful to ſee what falſe colours, and fained cauſes, by ſlanderous lies made upon their Prince, and the Counſellors, Rebels will deviſe to cloak their rebellion withal, which is the worſt, and moſt damnable of all falſe witneſs-bearing that may be poſſible. For what ſhould I ſpeak of coveting or deſiring of other mens wives, houſes, lands, goods, and ſervants in Rebels, who by their wills would leave unto no man any thing of his own?

*The fift Commandement.*

*The ſixt and eighth Commandements.*

*The ſeventh Commandement.*

*The ninth Commandement.*

*The tenth Commandement.*

Thus you ſee that good laws are by Rebels violated, and broken, and that all ſins poſſible to be committed againſt GOD or man, be contained in rebellion: which ſins if a man liſt to name by the accuſtomed names of the ſeven capital or deadly ſins, as pride, envy, wrath, covetouſneſs, ſloth, gluttony, and lechery, he ſhall find them all in rebellion, and amongſt rebels. For firſt, as ambition, and deſire to be aloft,

which

which is the property of pride, stirreth up many mens minds to rebellion; it cometh of a Luciferian pride, and presumption, that a few rebellious subjects should set themselves up against the Majesty of their Prince, against the wisdom of the Counsellors, against the power and force of all the Nobility, and the faithfull subjects, and people of the whole Realm. As for envy, wrath, murther, and desire of blood, and covetousnes of other mens goods, lands and livings, they are the inseparable accidents of all Rebels, and peculiar properties that do usually stir up wicked men unto Rebellion.

Now such as by riotousnes, gluttony, drunkennes, excess of apparel, and unthrifty games, have wasted their own goods unthriftily, the same are most apt unto, and most desirous of rebellion, whereby they trust to come by other mens goods unlawfully, and violently. And where other gluttons, and drunkards take too much of such meats and drinks as are served to tables, Rebels waste and consume in short space, all Corn in barns, fields, or elsewhere, whole garners, whole store-houses, whole cellers, devour whole flocks of sheep, whole droves of Oxen, and Kine. And as Rebels that are married, leaving their own wives at home, do most ungraciously: so much more do unmarried men, worse than any stallions or horses (being now by rebellion set at liberty from correction of Laws, which bridled them before) abuse by force other mens wives, and daughters, and ravish virgins, and maidens, most shamefully, abominably, and damnably.

Thus all sins, by all names that sins may be named, and by all means that sins may be committed and wrought, do all wholly upon heaps follow rebellion, and are to be found altogether amongst Rebels. Now whereas pestilence, famine, and war, are by the holy Scriptures declared to be the greatest worldly plagues, and miseries that likely can be, it is evident, that all the miseries that all these plagues have in them, do wholly altogether follow rebellion, wherein, as all their miseries be, so is there much more mischief than in them all.

a Reg. 14.

For it is known that in the resorting of great companies of men together, which in rebellion happeneth both upon the part of true subjects, and of the Rebels, by their close lying together, and corruption of the ayre, and place where they do lie, with ordure, and much filth, in the hot weather, and by unwholsome lodging, and lying often upon the ground, specially in cold weather in winter, by their unwholsome diet, and feeding at all times, and often by famine, and lack of meat and drink in due time, and again by taking too much at other times: It is well known, I say, that alwell plagues, and pestilences, as all other kinds of sicknesses, and maladies by these means grow up, and spring amongst men, whereby more men are consumed at the length, than are by dint of sword suddenly slain in the field. So that not only pestilences, but also all other sicknesses, diseases, and maladies, do follow rebellion, which are much more horrible than plagues, pestilences,

lences, and diſeaſes ſent direcly from GOD, as hereafter ſhall appear more plainly.

And as for hunger, and famine, they are the peculiar companions of rebellion: for while Rebels do in ſhort time ſpoil, and conſume all Corn and neceſſary proviſion, which men with their labours had gotten, and appointed upon, for their finding the whole year after, and alſo do lett all other men, husbandmen, and others, from their husbandry, and other neceſſary works, whereby proviſion ſhould be made for times to come, who ſeth not that extream famine, and hunger muſt nèds ſhortly enſue, and follow rebellion? Now whereas the wiſe King, and godly Prophet David judged war to be worſe than either famine or peſtilence, for that theſe two are often ſuffered by GOD, for mans amendment, and be not ſins of themſelves: but wars have alwaies the ſins, and miſchiefs of men upon the one ſide or other joyned with them, and therefore is war the greateſt of theſe worldly miſchiefs: but of all wars, civil war is the worſt: and far more abominable yet, is rebellion than any civil war, being unworthy the name of any war: ſo far it exceedeth all wars in all naughtineſs, in all miſchief, and in all abomination. And therefore our Saviour Chriſt denounceth deſolation, and deſtruction to that Realm, that by ſedition, and rebellion is divided in it ſelf. 1 Reg. 24. Matth. 12.

Now as I have ſhewed before, that peſtilence, and famine, ſo is it yet more evident, that all the calamities, miſeries, and miſchiefs of war be more grievous, and do more follow rebellion, than any other war, as being far worſe than all other wars. For not only thoſe ordinary and uſual miſchiefs, and miſeries of other wars, do follow rebellion, as Corn and other things neceſſary to mans uſe to be ſpoiled, Houſes, Villages, Towns, Cities, to be taken, ſacked, burned, and deſtroyed, not only many very wealthy men, but whole Countries to be impoveriſhed, and utterly beggered, many thouſands of men to be ſlain, and murthered, women and maids to be violated, and deflowred: which things when they are done by forraign enemies, we do much mourn, as we have great cauſe; yet are all theſe miſeries, without any wickedneſs wrought by any of our own Country-men. But when theſe miſchiefs are wrought in Rebellion by them that ſhould be friends, by Country-men, by Kinſmen, by thoſe that ſhould defend their Country, and Country-men from ſuch miſeries, the miſery is nothing ſo great, as is the miſchief, and wickedneſs, when the Subjects unnaturally do rebel againſt their Prince, whoſe honour, and life they ſhould defend, though it were with the loſs of their own lives: Country-men to diſturb the publick peace, and quietneſs of their Country, for defence of whoſe quietneſs they ſhould ſpend their lives: the brother to ſeek, and often to work the death of his brother, the ſon of the father, the father to ſeek or procure the death of his ſons being at mans age, and by their faults to diſinherit their innocent children, and kinſmen their heirs for ever, for whom they might purchaſe livings, and lands, as naturall parents do take care, and pains; and to be at great coſt, and charges, and univerſally in-

instead of all quietnes, joy and felicity, which do follow blessed peace, and due obedience, to bring in all trouble, sorrow, disquietnes of minds, and bodies, and all mischief, and calamity, to turn all good order upside down, to bring all good laws in contempt, and to tread them under fet, to oppres all vertue, and honesty, and all vertuous, and honest persons, and to set all vice, and wickednes; and all vicious, and wicked men at liberty, to work their wicked wills, which were before bridled by wholsome Laws, to weaken, to overthrow, and to consume the strength of the Realm their natural Country, as well by the spending, and wasting of money, and treasure of the Prince, and Realm, as by murthering the people of the same, their own Country-men, who should defend the honour of
Prov. 14. their Prince, and liberty of their Country, against the invasion of forraign enemies: and so finally, to make their Country thus by their mischief weakned, ready to be a prey, and spoil to all outward enemies that will invade it, to the utter, and perpetual captivity, slavery and destruction of all their Country-men, their children, their friends, their kinsfolks left alive, whom by their wicked Rebellion they procure to be delivered into the hands of the forraign enemies, as much as in them doth lie.

In forraign wars, our Country-men in obtaining the victory, win the praise of valiantnes, yea, and though they were overcome, and slain, yet win they an honest commendation in this world, and die in a good conscience for serving GOD, their Prince and their Country, and be children of eternal salvation: But the Rebels, how desperate, and strong soever they be, yet win they shame here in fighting against GOD, their Prince and Country, and therefore justly do fall headlong into hell if they die; and live in shame, and with a fearful conscience, though they escape.

But commonly they be rewarded with shameful deaths, their hands, and carkasses set upon poles, and hanged in chains, eaten with Kytes, and Crows, judged unworthy the honour of burial, and so their souls if they repent not (as commonly they do not) the Devil hurrieth them into Hell, in the midst of their mischief. For which dreadful execution, Saint Paul sheweth the cause of obedience, not only for fear of death, but
Rom. 13. also in conscience to God-ward, for fear of eternal damnation in the world to come.

Wherefore good people, let us as the children of obedience, fear the dreadful execution of GOD, and live in quiet obedience, to be the children of everlasting Salvation. For as Heaven is a place of good obedient subjects, and Hell the prison and dungeon of Rebels against GOD, and their Prince: so is that Realm happy, where most obedience of subjects doth appear, being the very figure of Heaven: and contrariwise where most Rebellions, and Rebels be, there is the expres similitude of Hell, and the Rebels themselves are the very figures of fiends, and devils, and their Captain the ungracious pattern of Lucifer, and Sathan, the prince of darknes; of whose Rebellion as they

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be followers, ſo ſhall they of his damnation in hell undoubtedly be partakers: and as undoubtedly ſhall the children of peace be inheritors of heaven with GOD the Father, GOD the Son, and GOD the Holy Ghoſt: To whom be all honour and glory, for ever and ever, AMEN.

Thus have you heard the third part of this Homily, now good people let us pray.

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# The Prayer as in that time it was publiſhed.

O Moſt mighty GOD the Lord of hoſts, the Governour of all creatures, the only giver of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſervants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſervant, and our Governour under thee, our Queen Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown and Realm of England, which thou haſt of thy divine providence aſſigned in theſe our dayes to the government of thy ſervant, our Soveraign, and gracious Queen. O moſt merciful Father, (if it be thy holy will) make ſoft and tender, the ſtony hearts of all thoſe that exalt themſelves againſt thy Truth, and ſeek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame; and convert them to the knowledge of thy Son the only Saviour of the world, Jeſus Chriſt, that we, and they may joyntly glorifie thy mercies. Lighten (we beſeech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy Goſpel, may obtain by thine aid, and ſtrength, ſecurity from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny, may be relieved, and they which be in fear of their cruelty, may be comforted: and finally, that all Chriſtian Realms, and ſpecially this Realm of England, may by thy defence and protection conti-

nue in the truth of the Gospel, and enjoy perfect peace, quietness, and security: and that we for these thy mercies, joyntly all together with one consonant heart, and voyce, may thankfully render to thee all laud, and praises; that we knit in one godly concord, and unity, amongst our selves, may continually magnifie thy glorious Name,
who with thy Son our Saviour Jesus Christ,
and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD:
to whom be all laud, and praise,
world without end.
AMEN.

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THE

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# The fourth part of the Homily againſt Diſobedience, *and willful Rebellion.*

FOR your further inſtruction (good people) to ſhew unto you how much Almighty GOD doth abhor diſobedience, and wilful Rebellion, ſpecially when Rebels advance themſelves ſo high, that they arm themſelves with weapons, and ſtand in the Field to fight againſt GOD, their Prince, and their Country: it ſhall not be out of the way, to ſhew ſome examples ſet out in Scriptures, written for our eternal erudition. We may ſoon know (good people) how hainous an offence the trechery of rebellion is, if we call to remembrance the heavy wrath, and dreadful indignation of Almighty GOD againſt ſubjects as do only but inwardly grudge, mutter, and murmur againſt their Gobernours, though their inward treaſon, ſo privily hatched in their breaſts, come not to open declaration of their doings: as hard it is, whom the devil hath ſo far enticed againſt GODS Word, to kæp themſelves there: no, he meaneth ſtill to blow the coal, to kindle their rebellious hearts to flame into open dæds, if he be not with grace ſpædily withſtood.

Some of the children of Iſrael, being murmurers againſt their Magiſtrates appointed over them by GOD, were ſtricken with foul leproſie: many were burnt up with fire ſuddenly ſent from the Lord: ſometime a great ſort of thouſands were conſumed with the peſtilence: ſometime they were ſtinged to death with a ſtrange kinde of fiery Serpents: and (which is moſt horrible) ſome of the Captains with their band of murmurers, not dying by any uſual or natural death of men, but the earth opening, they with their wives, children and families, were ſwallowed quick down into hell. Which horrible deſtructions of ſuch Iſraelites as were murmurers againſt Moſes, appointed by GOD to be their head, and chief Magiſtrate, are recorded in the book of Numbers, and other places of the Scriptures, for perpetual memory, and warning to all ſubjects, how highly GOD is diſpleaſed with the murmuring and evil ſpeaking of ſubjects againſt their Princes, for that, as the Scripture recordeth, their murmur was not againſt their Prince only, being a mortal creature, but againſt GOD himſelf alſo. Now if ſuch ſtrange, and horrible plagues did fall upon ſuch ſubjects as did only murmur, and ſpeak evil againſt their heads: what ſhall become of thoſe moſt wicked imps of the Devil, that do conſpire, arm themſelves, aſſemble great numbers of armed Rebels, and lead them with them

againſt their Prince, and Country, ſpoiling and robbing, killing and murthering all good ſubjects that do withſtand them, as many as they may prevail againſt: But thoſe examples are written to ſtay us, not only from ſuch miſchiefs, but alſo from murmuring, and ſpeaking once an evil word againſt our Prince, which though any ſhould do never ſo ſecretly, yet do the holy Scriptures ſhew, that the very birds of the air will bewray them: and thoſe ſo many examples before noted out of the holy Scriptures do declare, that they ſhall not eſcape horrible puniſhment therefore. Now concerning actual Rebellion, amongſt many examples thereof, ſet forth in the holy Scriptures, the example of Abſolom is notable: who entring into conſpiracy againſt King David his father, both uſed the advice of very witty men, and aſſembled a very great and huge company of Rebels: the which Abſolom, though he were moſt goodly of perſon, of great nobility, being the Kings ſon, in great favour of the people, and ſo dearly beloved of the King himſelf, ſo much that he gave commandement that (notwithſtanding his rebellion) his life ſhould be ſaved: when for theſe conſiderations, moſt men were afraid to lay hands upon him, a great tree ſtretching out his arm, as it were for that purpoſe, caught him by the great, and long buſh of his goodly hair, lapping about it as he fled haſtily bare-headed under the ſaid Tree, and ſo hanged him up by the hair of his head in the air, to give an eternal document, that neither comelineſs of perſonage, neither nobility, nor favour of the people, no nor the favour of the King himſelf, can ſave a Rebel from due puniſhment: God the King of all Kings being ſo offended with him, that rather than he ſhould lack due execution for his treaſon, every tree by the way will be a gallows or gibbet unto him, and the hair of his own head will unto him be inſtead of a halter to hang him up with, rather than he ſhould lack one. A fearful example of GODS puniſhment (good people) to conſider! Now Achitophel, though otherwiſe an exceeding wiſe man, yet the miſchievous Counſeller of Abſolom, in this wicked rebellion, for lack of an hangman, a convenient ſervitour for ſuch a traytor, went and hanged up himſelf. A worthy end of all falſe Rebels, who rather than they ſhould lack due execution, will by GODS juſt judgement, become hangmen unto themſelves. Thus happened it to the Captains of that Rebellion: beſides forty thouſand of raſcal rebels, ſlain in the field, and in the chaſe.

Likewiſe is it to be ſeen in the holy Scriptures, how that great Rebellion which the traytour Seba moved in Iſrael, was ſuddenly appeaſed; the head of the captain-traytour (by the means of a ſilly woman) being cut off. And as the holy Scriptures do ſhew, ſo doth daily experience prove, that the counſels, conſpiracies, and attempts of Rebels, never took effect, neither came to good, but to a moſt horrible end. For though GOD doth oftentimes proſper juſt, and lawful enemies, which be no ſubjects, againſt their forraign enemies: yet did he never long proſper rebellious ſubjects againſt their Prince, were they never ſo great in authority, or ſo many in number. Five Princes or Kings (for ſo the

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Scripture termeth them) with all their multitudes, could not prevail againſt Chodorlaomer, unto whom they had promiſed loyaltie, and obedience, and had continued in the ſame certain years, but they were all overthrown, and taken priſoners by him: but Abraham with his family, and kinsfolks, an handful of men in reſpect, owing no ſubjection unto Chodorlaomer, overthrew him, and all his hoaſt in battel, and recovered the priſoners, and delivered them. So that though War be ſo dreadful, and cruel a thing, as it is; yet doth GOD often proſper a few in lawful wars with foraign enemies againſt many thouſands: but never yet proſpered the ſubjects being Rebels againſt their natural Soveraign, were they never ſo great or noble, ſo many, ſo ſtout, ſo witty, and politick, but alwayes they came by the overthrow, and to a ſhameful end: ſo much doth GOD abhor Rebellion, more than other wars, though otherwiſe being ſo dreadful, and ſo great a deſtruction to mankinde. Though not only great multitudes of the rude, and raſcal Commons: but ſometime alſo men of great wit, nobility and authority, have moved Rebellions againſt their lawful Princes (whereas true Nobility ſhould moſt abhor ſuch villany, and true wiſdome ſhould moſt deteſt ſuch frantick Rebellion) though they ſhould pretend ſundry cauſes, as the redreſs of the Common-wealth (which Rebellion of all other miſchiefs doth moſt deſtroy) or reformation of Religion (whereas Rebellion is moſt againſt all true Religion) though they have made a great ſhew of holy meaning by beginning their Rebellions with a counterfeit ſervice of GOD, (as wicked Abſolom did begin his Rebellion with ſacrificing unto GOD); though they diſplay, and bear about Enſigns, and Banners, which are acceptable unto the rude ignorant common people, great multitudes of whom by ſuch falſe pretences and ſhews, they do deceive and draw unto them: yet, were the multitudes of the Rebels never ſo huge and great, the Captains never ſo noble politick and witty, the pretences fained to be never ſo good and holy; yet the ſpeedy overthrow of all Rebels, of what number ſtate or condition ſoever they were, or what colour or cauſe ſoever they pretend, is, and ever hath been ſuch, that GOD thereby doth ſhew, that he alloweth neither the dignity of any perſon, nor the multitude of any people, nor the weight of any cauſe as ſufficient for the which the ſubjects may move Rebellion againſt their Princes.

Genesis 14.

2 Reg. 15.

Turn over, and read the Hiſtories of all Nations, look over the Chronicles of our own Country, call to mind ſo many Rebellions of old time, and ſome yet freſh in memory, ye ſhall not find that GOD ever proſpered any Rebellion againſt their natural and lawful Prince, but contrariwiſe that the Rebels were overthrown and ſlain, and ſuch as were taken priſoners, dreadfully executed. Conſider the great and noble families of Dukes, Marqueſſes, Earles, and other Lords, whoſe names ye ſhall read in our Chronicles, now clean extinguiſhed and gone; and ſeek out the cauſes of the decay, you ſhall find, that not lack of iſſue, and heirs male, hath ſo much wrought that decay and waſte of Noble bloods and houſes, as hath Rebellion.

And forasmuch as the redresse of the Common-wealth hath of old been the usual fained pretence of Rebels; and Religion now of late beginneth to be a colour of Rebellion: let all godly, and discreet subjects consider well of both, and first concerning Religion. If peaceable King Solomon was judged of GOD to be more mete to build his Temple (whereby the ordering of Religion is meant) than his Father King David, though otherwise a most godly King, for that David was a great warriour, and had shed much blood, though it were in his wars against the enemies of GOD: of this may all godly, and reasonable subjects consider, that a peaceable Prince, especially our most peaceable, and merciful Quéen, who hath hitherto shed no blood at all, no not of her most deadly enemies, is more like, and far méter, either to set up, or to maintain true Religion, than are bloody Rebels, who have not shed the blood of Gods enemies, as King David had done, but do séek to shed the blood of Gods friends, and of their own Country-men, and of their own most dear friends and kinsfolks, yea the destruction of their most gracious Prince, and natural Country, for defence of whom they ought to be ready to shed their blood, if néed should so require. What a Religion it is that such men by such means would restore, may easily be judged: even as good a Religion surely, as Rebels be good men, and obedient subjects; and as Rebellion is a good mean of redresse, and reformation, being it self the greatest deformation of all that may possible be. But as the truth of the Gospel of our Saviour Christ, being quietly and soberly taught, though it do cost them their lives that do teach it, is able to maintain the true Religion: so hath a frantick Religion néed of such furious maintenances as is Rebellion, and of such Patrons as are Rebels, being ready not to die for the true Religion, but to kill all that shall or dare speak against their false superstition, and wicked Idolatry. Now concerning pretences of any redresse of the Common-wealth, made by Rebels, every man that hath but half an eye, may sée how vain they be, Rebellion being as I have before declared, the greatest ruine, and destruction of all Common-wealths that may be possible. And who so looketh on the one part upon the persons, and Government of the Quéens most honourable Counsellors, by the experiment of so many years proved honourable to her Majesty, and most profitable and beneficial unto our Country and Country-men; and, on the other part, considereth the persons, state and condition of the Rebels themselves, the reformers, as they take upon them, of the present Government, he shall find that the most rash, and hair-brained men, the greatest unthrifts, that have most lewdly wasted their own goods and lands, those that are over the ears in debt, and such as for their thefts, robberies and murthers, dare not in any well governed Common-wealth, where good Laws are in force, shew their faces, such as are of most lewd and wicked behaviour, and life, and all such as will not, or cannot live in peace, are alwayes most ready to move Rebellion, or take part with Rebels. And are not these mét men, trow you, to restore the Common-wealth decayed, who have so spoiled, and consumed all their own wealth and thrift: and very like

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to amend other mens manners, who have ſo vile vices, and abominable conditions themſelves? Surely that which they falſely call reformation, is indeed not only a defacing or a deformation, but alſo an utter deſtruction of all Common-wealth, as would well appear, might the Rebels have their wills; and doth right well, and too well, appear by their doing in ſuch places of the Country where Rebels do rout, where though they tarry but a very little while, they make ſuch reformation, that they deſtroy all places, and undo all men where they come, that the child yet unborn may rue it, and ſhall many years hereafter curſe them.

Let no good, and diſcreet ſubjects therefore follow the flag or banner diſplayed to Rebellion, and born by Rebels, though it have the Image of the Plough painted therein, with God ſpeed the Plough written under in great letters; knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themſelves, nor ſuffer others that would go unto it. And though ſome Rebels bear the picture of the five wounds painted, againſt thoſe who put their only hope of ſalvation in the wounds of Chriſt, not thoſe wounds which are painted in a clout by ſome lewd Painter, but in thoſe wounds which Chriſt himſelf bare in his precious body: though they, little knowing what the Croſs of Chriſt meaneth, which neither Carver nor Painter can make, do bear the Image of the Croſs painted in a rag, againſt thoſe that have the Croſs of Chriſt painted in their hearts; yea, though they paint withal in their flags, Hoc ſigno vinces, By this ſign thou ſhalt get the victory, by a moſt fond imitation of the poſie of Conſtantinus Magnus, that noble Chriſtian Emperour, and great conquerour of GODS enemies, a moſt unmeet Enſign for Rebels, the enemies of God, their Prince and Country, or what other banner ſoever they ſhall bear: yet let no good, and godly ſubject, upon any hope of victory or good ſucceſs, follow ſuch Standerd-bearers of Rebellion.

For, as examples of ſuch practices are to be found as well in the Hiſtories of old as alſo of later Rebellions, in our Fathers, and our freſh memory; ſo, notwithſtanding theſe pretences made, and banners born, are recorded withal to perpetual memory, the great and horrible murthers of infinite multitudes, and thouſands of the common people ſlain in Rebellion, dreadful executions of the Authours, and Captains, the pitiful undoing of their wives and children, and diſinheriting of the heirs of the Rebels for ever, the ſpoiling, waſting, and deſtruction of the people, and Country where Rebellion was firſt begun, that the child then, and yet unborn, might rue, and lament it, with the final overthrow, and ſhameful deaths of all Rebels, ſet forth as well in the Hiſtories of forraign Nations, as in the Chronicles of our own Country, ſome thereof being yet in freſh memory, which if they were collected together, would make many volumes, and Books: But on the contrary part, all good luck, ſucceſs, and proſperity that ever happened unto any Rebels of any age, time, or Country, may be contained in a very few lines or words.

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Wherefore to conclude, let all good subjects, considering how horrible a sin against GOD, their Prince, their Country, and Country-men, against all GODS and mans laws Rebellion is, being indeed not one several sin, but all sins against God and man, heaped together; considering the mischievous life and deeds, and the shameful ends and deaths of all Rebels hitherto, and the pitiful undoing of their wives, children, and families, and disinheriting of their heirs for ever; and above all things considering the eternal damnation that is prepared for all impenitent Rebels in hell with Sathan the first founder of Rebellion, and grand Captain of all Rebels: let all good subjects I say, considering these things, avoid, and flie all Rebellion, as the greatest of all mischiefs, and embrace due obedience to GOD, and our Prince, as the greatest of all vertues, that we may both escape all evils, and miseries that do follow Rebellion in this world, and eternal damnation in the world to come, and enjoy peace, quietnes, and security, with all other GODS benefits, and blessings which follow obedience in this life, and finally may enjoy the Kingdom of Heaven, the peculiar place of all obedient Subjects to God, and their Prince, in the world to come: Which I beseech God the King of Kings, grant unto us for the obedience of his Son our Saviour Jesus Christ: unto whom with the Father, and the Holy Ghost, one GOD, and King immortal, all honour, service, and obedience of all his creatures is due for ever and ever. AMEN.

Thus have you heard the fourth part of this Homily; now good people, let us pray.

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# The Prayer as in that time it was publiſhed.

O Moſt mighty GOD the Lord of hoſts, the Gouernour of all creatures, the only giuer of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour vnder thée, our Quéen Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown and Realm of England, which thou haſt of thy diuine prouidence aſſigned in theſe our dayes to the gouernment of thy ſeruant, our Soueraign, and gracious Quéen. O moſt merciful Father, (if it be thy holy will) make ſoft and tender, the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſéek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame; and conuert them to the knowledge of thy Son the only Sauiour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſéech thée) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy Goſpel, may obtain by thine aid, and ſtrength, ſecurity from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny, may be relieued, and they which be in fear of their cruelty, may be comforted: and finally, that all Chriſtian Realms, and ſpecially this Realm of England, may by thy defence and protection continue

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nue in the truth of the Gospel, and enjoy perfect peace, quietness, and security: and that we for these thy mercies, joyntly all together with one consonant heart, and voyce, may thankfully render to thee all laud, and praise; that we knit in one godly concord, and unity, amongst our selves, may continually magnifie thy glorious Name, who with thy Son our Saviour Jesus Christ, and the Holy Ghost, art one Eternal, Almighty, and most merciful GOD: to whom be all laud, and praise, world without end.

AMEN.

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# The fifth part of the Homily againſt Diſobedience, *and willful Rebellion.*

WHereas after both doctrine, and examples, of due obedience of ſubjects to their Princes, I declared laſtly unto you, what an abominable ſin againſt GOD, and man Rebellion is, and what horrible plagues, puniſhments, and deaths, with death everlaſting, finally doth hang over the heads of all Rebels: it ſhall not be either impertinent or unprofitable now to declare who they be, whom the Devil, the firſt authour, and founder of Rebellion, doth chiefly uſe to the ſtirring up of ſubjects to rebel againſt their lawful Princes: that knowing them, ye may flee them, and their damnable ſuggeſtions; avoid all Rebellion, and ſo eſcape the horrible plagues, and dreadful death, and damnation eternal finally due to all Rebels.

Though many cauſes of rebellion may be reckoned, and almoſt as many as there be vices in men, and women, as hath been before noted: yet in this place I will only teach the principal, and moſt uſual cauſes, as ſpecially ambition, and ignorance. By ambition, I mean the unlawful and reſtleſs deſire in men to be of higher eſtate than GOD hath given or appointed unto them. By ignorance, I mean no unskilfulneſs in Arts or Sciences, but the lack of knowledge of GODS bleſſed will declared in his holy Word, which teacheth both extreamly to abhor all Rebellion, as being the root of all miſchief, and ſpecially to delight in obedience, as the beginning, and foundation of all goodneſs, as hath been alſo before ſpecified. And as theſe are the two chief cauſes of Rebellion: ſo are there ſpecially two ſorts of men in whom theſe vices do raign, by whom the Devil, the authour of all evil, doth chiefly ſtir up all diſobedience, and Rebellion.

The reſtleſs ambitious having once determined by one means or other to atchieve to their intended purpoſe, when they cannot by lawful, and peaceable means clime ſo high as they do deſire, they attempt the ſame by force, and violence: wherein when they cannot prevail againſt the ordinary authority, and power of lawful Princes, and Gobernours themſelves alone, they do ſeek the aid, and help of the ignorant multitude, abuſing them to their wicked purpoſe. Wherefore ſeeing a few ambitious, and malicious are the authours, and heads, and multitudes of ignorant men are the miniſters, and furtherers of Rebellion, the chief point of this part ſhall be as well to notifie to the ſimple, and ignorant men, who they be that have been, and be uſual authours of

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Rebellion, that they may know them: and also to admonish them to beware of the subtil suggestions of such restless ambitious persons, and so to flie them: that rebellions (though attempted by a few ambitious) through the lack of maintenance by any multitudes, may spedily, and easily, without any great labour, danger, or damage, be repressed, and clearly extinguished.

It is well known, as well by all Histories, as by daily experience, that none have either more ambitiously aspired above Emperours, Kings, and Princes; nor have more perniciously moved the ignorant people to Rebellion against their Princes, than certain persons which falsly challenge to themselves to be only counted, and called spiritual. I must therefore here yet once again briefly put you (good people) in remembrance out of GODS holy Word, how our Saviour Jesus Christ, and his holy Apostles, the heads, and chief of all true spiritual, and Ecclesiastical men, behaved themselves towards the Princes, and Rulers of their time, though not the best Governours that ever were, that you be not ignorant whether they be the true Disciples, and followers of Christ, and his Apostles, and so spiritual men, that either by ambition do so highly aspire, or do most maliciously teach, or most perniciously do execute rebellion against their lawful Princes, being the worst of all carnal works, and mischievous deds.

The holy Scriptures do teach most expressly, that our Saviour Christ himself, and his Apostle Saint Paul, Saint Peter, with others, were unto the Magistrates, and higher powers, which ruled at their being upon the earth, both obedient themselves, and did also diligently, and earnestly exhort all other Christians to the like obedience unto their Princes, and Governours: whereby it is evident that men of the Clergy, and Ecclesiastical Ministers, as their successors, ought both themselves specially, and before others, to be obedient unto their Princes, and also to exhort all others unto the same. Our Saviour Christ likewise teaching by his doctrine, that his Kingdome was not of this world, did by his example in fleing from those that would have made him King, confirm the same: expressly also forbiding his Apostles, and by them the whole Clergy, all Princely dominion over people, and Nations; and he, and his holy Apostles likewise, namely Peter and Paul, did forbid unto all Ecclesiastical Ministers, dominion over the Church of Christ. And indeed whiles the Ecclesiastical Ministers continued in Christs Church in that order that is in Christs Word prescribed unto them, and in Christian Kingdoms kept themselves obedient to their own Princes, as the holy Scripture doth teach them; both was Christs Church more clear from ambitious emulations and contentions, and the state of Christian Kingdomes less subject unto tumults and rebellions. But after that ambition, and desire of dominion, entred once into Ecclesiastical Ministers, whose greatnes after the doctrine and example of our Saviour, should chiefly stand in humbling themselves: and that the Bishop of Rome being by the order of Gods Word none other than the Bishop of that one See, and Diocels, and never yet well able to

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gobern the ſame, did by intolerable ambition challenge, not only to be the head of all the Church diſperſed thorowout the world, but alſo to be Lord of all Kingdoms of the world, as is expreſly ſet forth in the book of his own Canon Laws, moſt contrary to the doarine, and example of our Saviour Chriſt, whoſe Vicar, and of his Apoſtles, namely Peter, whoſe ſucceſſour he pretendeth to be: after his ambition entred, and this challenge once made by the Biſhop of Rome, he became at once the ſpoiler, and deſtroyer both of the Church, which is the Kingdom of our Sabiour Chriſt, and of the Chriſtian Empire, and all Chriſtian Kingdomes, as an univerſal tyrant ober all.

Sex decr. lib. 3. tit. 16. cap. unic. & lib. 5. tit. 9. cap. 5. in gloſſa.

And whereas before that challenge made, there was great amity and lobe amongſt the Chriſtians of all Countries, hereupon began emulation, and much hatred betwæn the Biſhop of Rome, and his Clergy and friends on the one part, and the Grecian Clergy, and Chriſtians of the Eaſt on the other part, for that they refuſed to acknowledge any ſuch ſupreme authority of the Biſhop of Rome ober them; the Biſhop of Rome for this cauſe amongſt other, not only naming them, and taking them for Schiſmaticks, but alſo neber ceaſing to perſecute them, and the Emperours who had their Sæ, and continuance in Greece, by ſtirring of the ſubjects to Rebellion againſt their Soberaign Lords, and by raiſing deadly hatred, and moſt cruel wars betwæn them, and other Chriſtian Princes. And when the Biſhops of Rome had tranſlated the title of the Emperour, and as much as in them did lye, the Empire it ſelf from their Lord the Emperour of Greece, and of Rome alſo by right, unto the Chriſtian Princes of the Weſt, they became in ſhort ſpace no better unto the Weſt Emperours, than they were before to the Emperours of Greece: for the uſual diſcharging of ſubjects from their oath of fidelity made unto the Emperours of the Weſt their Soberaign Lords, by the Biſhops of Rome: the unnatural ſtiring up of the ſubjects unto Rebellion againſt their Princes, yea of the ſon againſt the father, by the Biſhop of Rome: the moſt cruel, and bloody wars raiſed amongſt Chriſtian Princes of all Kingdomes: the horrible murther of infinite thouſands of Chriſtian men being ſlain by Chriſtians: and, which enſued thereupon, the pitiful loſſes of ſo many goodly Cities, Countries, Dominions, and Kingdomes, ſometime poſſeſſed by Chriſtians in Aſia, Africa, Europa: the miſerable fall of the Empire, and Church of Greece, ſometime the moſt flouriſhing part of Chriſtendome, into the hands of the Turks: the lamentable diminiſhing, decay, and ruine of Chriſtian Religion: the dreadful encreaſe of Paganiſm, and power of the Infidels, and miſcreants, and all by the practice and procurement of the Biſhop of Rome chiefly, as in the Hiſtories, and Chronicles written by the Biſhop of Romes own favourers and friends, is to be ſæn, and as well known unto all ſuch as are acquainted with the ſaid Hiſtories. The ambitious intents, and moſt ſubtil drifts of the Biſhops of Rome in theſe their practices, appeared evidently by their bold attempts in ſpoiling, and robbing the Emperours, of their Towns, Cities, Dominions, and Kingdoms, in Italy, Lombardy,

and Sicily, of antient right belonging unto the Empire, and by joyning of them unto their Bishoprick of Rome, or else giving them unto strangers, to hold them of the Church, and Bishop of Rome as in capite, and as of the chief Lords thereof; in which tenure they hold the most part thereof, even at this day. By these ambitious, and indeed trayterous means, and spoiling of their Soveraign Lords, the Bishops of Rome, of Priests, and none other by right than the Bishops of one City, and Diocels, are by false usurpation become great Lords of many Dominions, mighty Princes, yea or Emperours rather, as claiming to have divers Princes, and Kings to be their vassals, liege-men, and subjects: as in the same Histories written by their own familiars, and Courtiers is to be seen. And indeed since the time that the Bishops of Rome by ambition, treason, and usurpation atchieved, and attained to this height and greatnes, they behaved themselves more like Princes, Kings, and Emperours in all things, than remained like Priests, Bishops, and Ecclesiastical, or (as they would be called) spiritual persons, in any one thing at all. For after this rate they have handled other Kings, and Princes of other Realms throughout Christendome, as well as their Soveraign Lords the Emperours, usually discharging their subjects of their oath of fidelity, and so stirring them up to rebellion against their natural Prince, whereof some examples shall in the last part hereof be notified unto you.

Wherefore let all good subjects, knowing these the special instruments, and ministers of the devil, to the stirring up of all rebellions, avoid, and flee them, and the pestilent suggestions of such forraign usurpers, and their adherents, and embrace all obedience to GOD, and their natural Princes, and Soveraigns, that they may enjoy GODS blessing, and their Princes favour, all peace, quietnes, security in this world and finally attain, through Christ our Saviour, life everlasting in the world to come: Which God the Father for the same our Saviour Jesus Christ his sake grant unto us all: to whom with the holy Ghost, be all honour, and glory world without end. AMEN.

Thus have you heard the fifth part of this Homily; now good people, let us pray.

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# The Prayer as in that time it was publiſhed.

O Moſt mighty GOD the Lord of hoſts, the Gouernour of all creatures, the only giuer of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour under thée, our Quéen Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown and Realm of England, which thou haſt of thy diuine prouidence aſſigned in theſe our dayes to the gouernment of thy ſeruant, our Soueraign, and gracious Quéen. O moſt merciful Father, (if it be thy holy will) make ſoft and tender, the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſéek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame; and conuert them to the knowledge of thy Son the only Sauiour of the world, Jeſus Chriſt, that we, and they may ioyntly glorifie thy mercies. Lighten (we beſéech thée) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy Goſpel, may obtain by thine aid, and ſtrength, ſecurity from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny, may be relieued, and they which be in fear of their cruelty, may be comforted: and finally, that all Chriſtian Realms, and ſpecially this Realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enioy perfect peace, quietneſs, and ſecurity: and that we for theſe thy mercies, ioyntly all together with one conſonant heart, and voyce, may thankfully render to thée all laud, and praiſe; that we knit in one godly concord, and unity, amongſt our ſelues, may continually magnifie thy glorious Name, who with thy Son our Sauiour Jeſus Chriſt, and the holy Ghoſt, art one Eternal, Almighty, and moſt merciful GOD: to whom be all laud, and praiſe, world without end.

AMEN.

# The ſixth part of the Homily againſt Diſobedience, *and willful Rebellion.*

NOW whereas the injuries, oppreſſions, raveny, and tyranny of the Biſhops of Rome, uſurping aſwell againſt their natural Lords the Emperours, as againſt all other Chriſtian Kings and Kingdoms, and their continual ſtirring of ſubjects unto Rebellions againſt their Soveraign Lords, whereof I have partly admoniſhed you before, were intolerable: and it may ſeem more than marvail, that any ſubjects would after ſuch ſort hold with unnatural foreraign uſurpers againſt their own Soveraign Lords, and natural Country: It remaineth that I do declare the means whereby they compaſſed theſe matters, and ſo conclude this whole Treaty of due obedience, and againſt diſobedience and wilful Rebellion. You ſhall underſtand, that by ignorance of GODS Word, wherein they kept all men, ſpecially the common people, they wrought and brought to paſs all theſe things, making them believe that all that they ſaid, was true: all that they did was good, and godly: and that to hold with them in all things, againſt Father, Mother, Prince, Country, and all men, was moſt meritorious. And indeed, what miſchief will not blind ignorance lead ſimple men unto?

By ignorance, the Jewiſh Clergy induced the common people to ask the delivery of Barabbas the ſeditious murtherer, and to ſue for the cruel crucifying of our Saviour Chriſt, for that he rebuked the ambition, ſuperſtition, and other vices of the high Prieſts, and Clergy. For as our Saviour Chriſt teſtified, that thoſe who crucified him, wiſt not what they did: ſo doth the holy Apoſtle S. Paul ſay, If they had known, if they had not been ignorant, they would never have crucified the Lord of glory: but they knew not what they did. Our Saviour Chriſt himſelf alſo foreſhewed that it ſhould come to paſs by ignorance, that thoſe who ſhould perſecute, and murther his true Apoſtles, and Diſciples, ſhould think they did GOD acceptable ſacrifice, and good ſervice: as it is alſo verified even at this day.

And in this ignorance have the Biſhops of Rome kept the people of GOD, ſpecially the common ſort, by no means ſo much as by withdrawing of the Word of GOD from them, and by keeping it under the vail of an unknown ſtrange tongue. For, as it ſerved the ambitious humour of the Biſhops of Rome, to compel all Nations to uſe the natural language of the City of Rome where they were Biſhops, which ſhewed a certain acknowledging of ſubjection unto them: ſo yet ſerved it much more their crafty purpoſe, thereby to keep all people ſo blind, that they not knowing what they prayed, what they believed, what they were commanded by GOD, might take all their commandements for GOD's. For as they would not ſuffer the holy Scriptures or Church-ſervice to be uſed, or had, in any other language than the Latine: ſo were very few, even

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of the moſt ſimple people, taught the Lords Prayer, the Articles of the Faith, and the ten Commandements, otherwiſe than in Latin, which they underſtood not: by which univerſal ignorance, all men were ready to believe whatſoever they ſaid, and to do whatſoever they commanded.

For to imitate the Apoſtles phraſe: If the Emperours ſubjects had known out of Gods Word their duty to their Prince, they would not have ſuffered the Biſhop of Rome to perſwade them to forſake their Soveraign Lord the Emperour againſt their oath of fidelity, and to rebel againſt him: only for that he caſt Images (unto the which Idolatry was committed) out of the Churches, which the Biſhop of Rome bare them in hand to be hereſie. If they had known of GODS Word but as much as the ten Commandements, they ſhould have found that the Biſhop of Rome was not only a traytor to the Emperour his liege Lord, but to GOD alſo, and an horrible blaſphemer of his Majeſty, in calling his holy Word and Commandement hereſie: and that which the Biſhop of Rome took for a juſt cauſe to rebel againſt his lawful Prince, they might have known to be a doubling and trebling of his moſt hainous wickedneſs, heaped with horrible impiety, and blaſphemy.

But leſt the poor people ſhould know too much, he would not let them have as much of GODS Word, as the ten Commandements wholly and perfectly, withdrawing from them the ſecond Commandement, that bewrayeth his impiety, by a ſubtil ſacrilege. Had the Emperours ſubjects likewiſe known, and born of any underſtanding in GODS Word, would they at other times have rebelled againſt their Soveraign Lord, and by their Rebellion have holpen to depoſe him, only for that the Biſhop of Rome did bear them in hand, that it was ſymony, and hereſie too, for the Emperour to give any Eccleſiaſtical dignities, or promotions to his learned Chaplains, or other of his learned Clergy, which all Chriſtian Emperours before him had done without controulment? Would they, I ſay, for that the Biſhop of Rome bare them ſo in hand, have rebelled by the ſpace of more then forty years together againſt him, with ſo much ſhedding of Chriſtian blood, and murther of ſo many thouſands of Chriſtians, and finally have depoſed their Soveraign Lord, had they known, and had in GODS Word any underſtanding at all? Specially had they known that they did all this to pluck from their Soveraign Lord, and his ſucceſſours for ever, their ancient right of the Empire, to give it unto the Romiſh Clergy, and to the Biſhop of Rome, that he might for the confirmation of one Archbiſhop, and for the Romiſh rag, which he calleth a Pall, ſcarce worth twelve pence, receive many thouſand crowns of gold, and of other Biſhops likewiſe, great ſums of money for their bulls, which is ſymony indeed? Would, I ſay, Chriſtian men, and ſubjects by Rebellion have ſpent ſo much Chriſtian blood, and have depoſed their natural, moſt noble, and moſt valiant Prince, to bring the matter finally to this paſs, had they known what they did, or had any underſtanding in Gods Word at all? And as theſe ambitious uſurpers the Biſhops of Rome have overflowed all Italy and Germany, with ſtreams of Chriſtian blood, ſhed by the Rebellions of ignorant ſub-

jects against their natural Lords and Emperours, whom they have stirred thereunto by such false pretences: so is there no Country in Christendom, which by their like means, and false pretences, hath not bin oversprinkled with the blood of subjects, by rebellion against their natural Soveraigns, stirred by the same Bishops of Rome.

*King John.* And to use one example of our own Country: The Bishop of Rome did pick a quarrel to King John of England, about the election of Steven Langton to the Bishoprick of Canterbury, wherein the King had ancient right, being used by his progenitors, all Christian Kings of England before him; the Bishops of Rome having no right, but had begun then to usurp upon the Kings of England, and all other Christian Kings, as they had before done against their Soveraign Lords the Emperours: proceeding even by the same wayes, and means, and likewise cursing King John, and discharging his subjects of their oath of fidelity unto their Soveraign Lord. Now, had English-men at that time known their duty to their Prince set forth in GODS Word, would a great many of Nobles, and other English-men natural subjects, for this forraign, and unnatural usurper his vain curse of the King, and for his faigned discharging of them of their oath, and fidelity to their natural Lord, upon so slender or no ground at all, have rebelled against their Soveraign Lord the King? Would English subjects have taken part against the King of England, and against English-men, with the French King, and French-men, being incensed against this Realm, by the Bishop of Rome? Would they have sent for, and received the Dolphin of France with a great Army of French-men into the Realm of England? Would they have sworn fidelity to the Dolphin of France, breaking their oath of fidelity to their natural Lord the King of England, and have stood under the Dolphins banner displayed against the King of England? Would they have expelled their Soveraign Lord the King of England out of London, the chief City of England; and out of the greatest part of England, upon the South-side of Trent, even unto Lincoln, and out of Lincolne it self also, and have delivered the possession thereof unto the Dolphin of France, whereof he kept the possession a great while? Would they being English-men, have procured so great shedding of English blood, and other infinite mischiefs, and miseries unto England their natural Country, as did follow those cruel wars, and trayterous Rebellion, the fruits of the Bishop of Romes blessings? Would they have driven their natural Soveraign Lord the King of England to such extremity, that he was enforced to submit himself unto that forraign false usurper the Bishop of Rome, who compelled him to surrender up the Crown of England into the hands of his Legate, who in token of possession kept it in his hands divers dayes, and then delivered it again to King John, upon that condition that the King, and his Successours, Kings of England, should hold the Crown, and Kingdom of England, of the Bishop of Rome and his Successours, as the vassals of the said Bishops of Rome for ever: in token whereof, the Kings of England should also pay a yearly tribute to the said Bishop of Rome as his vassals, and liege-men? Would

*Innocentius 3.*

*Philip the French King. Lewis Dolphin of France.*

Would Engliſh-men have brought their Soveraign Lord, and natural Country into this thraldome, and ſubjection to a falſe forraign uſurper, had they known, and had any underſtanding in GODS Word at all? Out of the which moſt lamentable caſe, and miſerable tyranny, ravenry, and ſpoil of the moſt grædy Romiſh Wolves enſuing hereupon, the Kings, and Realm of England could not rid themſelves by the ſpace of many years after: the Biſhop of Rome by his Miniſters continually not only ſpoiling the Realm, and Kings of England of infinite treaſure, but alſo with the ſame money hiring, and maintaining forraign enemies againſt the Realm, and Kings of England, to kæp them in ſuch his ſubjection, that they ſhould not refuſe to pay whatſoever thoſe unſatiable wolves did grædily gape for, and ſuffer whatſoever thoſe moſt cruel tyrants would lay upon them. Would Engliſh-men have ſuffered this? Would they by Rebellion have cauſed this, trow you, and all for the Biſhop of Romes cauſeleſs curſe, had they in thoſe dayes known, and underſtood, that GOD doth curſe the bleſſings, and bleſs the curſings of ſuch wicked uſurping Biſhops, and tyrants: as it appeared afterward in King Henry the eighth his dayes, and King Edward the ſixth, and in our gracious Soveraigns dayes that now is, where neither the Popes curſes, nor GODS manifold bleſſings are wanting. But in King Johns time, the Biſhop of Rome underſtanding the brute blindneſs, ignorance of GODS Word, and ſuperſtition of Engliſh-men, and how much they were inclined to worſhip the Babylonical beaſt of Rome, and to fear all his threatnings, and cauſeleſs curſes, he abuſed them thus, and by their Rebellion brought this noble Realm, and Kings of England, under his moſt cruel tyranny, and to be a ſpoil of his moſt vile and unſatiable covetouſneſs, and ravenry, for a long, and a great deal too long a time. And to joyn unto the reports of Hiſtories, matters of later memory, Could the Biſhop of Rome have raiſed the late Rebellions in the North, and Weſt Countries in the times of King Henry, and King Edward, our gracious Soveraigns father, and brother, but by abuſing of the ignorant people? Or is it not moſt evident that the Biſhop of Rome hath of late attempted by his Iriſh Patriarks, and Biſhops ſent from Rome with his Buls, (whereof ſome were apprehended) to break down the bars, and hedges of the publick Peace in Ireland; only upon confidence eaſily to abuſe the ignorance of the wilde Iriſhmen? Or who ſæth not, that upon like confidence, yet more lately, he hath likewiſe procured the breach of the publick Peace in England, (with the long, and bleſſed continuance whereof he is ſore grieved) by the miniſtery of his diſguiſed Chaplains cræping in Lay-mens apparel into their houſes, and whiſpering in the ears of certain Northern borderers, being then moſt ignorant of their duty to GOD, and to their Prince, of all people of the Realm; whom therefore as moſt mæt, and ready to execute his intended purpoſe, he hath by the ſaid ignorant Maſs-prieſts, as blinde guides, leading the blinde, brought thoſe ſilly blinde ſubjects into the dæp ditch of horrible Rebellion, damnable to themſelves, and very dangerous to the ſtate of the Realm, had not GOD of his mercy miraculouſly

raculouſly calmed that raging tempeſt, not only without any ſhipwrack of the Common-wealth, but almoſt without any ſhedding of Chriſtian, and Engliſh blood at all.

And it is yet much more to be lamented, that not only common people, but ſome other youthful or unskilful Princes alſo, ſuffer themſelves to be abuſed by the Biſhop of Rome, his Cardinals, and Biſhops, to oppreſſing of Chriſtian men their faithful ſubjects, either themſelves, or elſe by procuring the force, and ſtrength of Chriſtian men, to be conveyed out of one Country, to oppreſs true Chriſtians in another Country, and by theſe means open an entry unto Moores, and Infidels, into the poſſeſſion of Chriſtian Realms and Countries: other Chriſtian Princes in the mean time, by the Biſhop of Romes procuring alſo, being ſo occupied in civil wars, or troubled with Rebellions, that they have neither leiſure nor ability to conferre their common forces, to the defence of their fellow-Chriſtians, againſt ſuch invaſions of the common enemies of Chriſtendome, the Infidels, and miſcreants. Would to GOD we might only read, and hear out of the Hiſtories of old, and not alſo ſee and feel theſe new and preſent oppreſſions of Chriſtians, Rebellions of Subjects, effuſion of Chriſtian blood, deſtruction of Chriſtian men, decay, and ruine of Chriſtendome, encreaſe of Paganiſm, moſt lamentable, and pittiful to behold, being procured in theſe our dayes, as well as in times paſt, by the Biſhop of Rome, and his miniſters, abuſing the ignorance of GODS Word, yet remaining in ſome Chriſtian Princes and people. By which ſorrow and bitter fruits of ignorance, all men ought to be moved to give ear, and credit to GODS Word, ſhewing as moſt truly, ſo moſt plainly, how great a miſchief ignorance is; and again, how great, and how good a gift of GOD knowledge in GODS Word is. And to begin with the Romiſh Clergy, who though they do brag now, as did ſometime the Jewiſh Clergy, that they cannot lack knowledge: yet doth GOD by his holy Prophets both charge them with ignorance, and threaten them alſo, for that they have repelled the knowledge of GODS Word, and Law, from themſelves, and from his people, that he will repel them, that they ſhall be no more his Prieſts. GOD likewiſe chargeth Princes as well as Prieſts, that they ſhould endeavour themſelves to get underſtanding, and knowledge in his Word, threatning his heavy wrath, and deſtruction unto them, if they fail thereof. And the Wiſe man ſaith to all men univerſally, Princes, Prieſts and people: Where is no knowledge, there is no good nor health to the ſoul: and that all men be vain in whom is not the knowledge of GOD, and his holy Word: That they who walk in darkneſs, wot not whither they go: and that the people that will not learn, ſhall fall into great miſchiefs, as did the people of Iſrael, who for their ignorance in GODS Word, were firſt led into captivity, and when by ignorance afterward they would not know the time of their viſitation, but crucified Chriſt our Saviour, perſecuted his holy Apoſtles, and were ſo ignorant and blind, that when they did moſt wickedly and cruelly, they thought they did GOD good and acceptable ſervice (as do many by ignorance think

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even at this day): finally, through their ignorance, and blindneſs, their Country, Towns, Cities, Jeruſalem it ſelf, and the Temple of GOD, were all moſt horribly deſtroyed, the chiefeſt part of their people ſlain, and the reſt led into moſt miſerable captivity. For he that made them, had no pity upon them, neither would ſpare them; and all for their ignorance.

And the holy Scriptures do teach, that the people that will not ſee with their eyes, nor hear with their ears, to learn, and to underſtand with their hearts, cannot be converted and ſaved. And the wicked themſelves, being damned in hell, ſhall confeſs ignorance in GODS Word to have brought them thereunto, ſaying, We have erred from the way of the truth, and the light of righteouſneſs hath not ſhined unto us, and the ſun of underſtanding hath not riſen unto us: we have wearied our ſelves in the way of wickedneſs, and perdition, and have walked cumberous and crooked wayes: but the way of the Lord have we not known.

And as well our Saviour himſelf, as his Apoſtle St. Paul doth teach, that the ignorance of GODS Word cometh of the Devil, is the cauſe of all error, and misjudging (as falleth out with ignorant ſubjects, who can rather eſpy a little moat in the eye of the Prince, or a Counſellor, than a great beam in their own) and univerſally it is the cauſe of all evil, and finally of eternal damnation, GODS judgement being ſevere towards thoſe, who when the light of Chriſts Goſpel is come into the world, do delight more in darkneſs of ignorance, than in the light of knowledge in GODS Word. For all are commanded to read or hear, to ſearch and ſtudy the holy Scriptures, and are promiſed underſtanding to be given them from GOD, if they ſo do: all are charged not to believe either any dead man, nor if an Angel ſhould ſpeak from Heaven, much leſs if the Pope do ſpeak from Rome, againſt or contrary to the Word of GOD, from the which we may not decline, neither to the right hand nor to the left.

In GODS Word, Princes muſt learn how to obey GOD, and to Govern men: in Gods Word, ſubjects muſt learn obedience, both to GOD, and their Princes. Old men and young, rich and poor, all men and women, all ſtates, ſexes and ages, are taught their ſeveral duties in the Word of GOD. For the Word of GOD is bright, giving light unto all mens eyes, the ſhining lamp directing all mens paths, and ſteps. Let us therefore awake from the ſleep, and darkneſs of ignorance, and open our eyes that we may ſee the light: let us riſe from the works of darkneſs, that we may eſcape eternal darkneſs, the due reward thereof, and let us walk in the light of GODS Word, whiles we have light, as becometh the children of light, ſo directing the ſteps of our lives in that way which leadeth to light, and life everlaſting, that we may finally obtain, and enjoy the ſame: which GOD the Father of lights, who dwelleth in light incomprehenſible, & inacceſſible, grant unto us through the Light of the world, our Saviour Jeſus Chriſt: unto whom with the holy Ghoſt, one moſt glorious GOD, be all honour, praiſe, and thankſgiving for ever and ever. AMEN.

Thus have you heard the ſixth part of this Homily; now good people, let us pray.

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# The Prayer as in that time it was publiſhed.

O Moſt mighty GOD the Lord of hoſts, the Gouernour of all creatures, the only giuer of all victories, who alone art able to ſtrengthen the weak againſt the mighty, and to vanquiſh infinite multitudes of thine enemies, with the countenance of a few of thy ſeruants calling upon thy Name, and truſting in thee: Defend O Lord, thy ſeruant, and our Gouernour vnder thee, our Quéen Elizabeth, and all thy people committed to her charge. O Lord, withſtand the cruelty of all thoſe which be common enemies as well to the truth of thy eternal Word, as to their own natural Prince, and Country, and manifeſtly to this Crown and Realm of England, which thou haſt of thy diuine prouidence aſſigned in theſe our dayes to the gouernment of thy ſeruant, our Soueraign, and gracious Quéen. O moſt merciful Father, (if it be thy holy will) make ſoft and tender, the ſtony hearts of all thoſe that exalt themſelues againſt thy Truth, and ſéek either to trouble the quiet of this Realm of England, or to oppreſs the Crown of the ſame; and conuert them to the knowledge of thy Son the only Sauiour of the world, Ieſus Chriſt, that we, and they may iointly glorifie thy mercies. Lighten (we beſéech thee) their ignorant hearts, to imbrace the truth of thy Word, or elſe ſo abate their cruelty (O moſt mighty Lord) that this our Chriſtian Realm, with others that confeſs thy holy Goſpel, may obtain by thine aid, and ſtrength, ſecurity from all enemies, without ſhedding of Chriſtian blood, whereby all they which be oppreſſed with their tyranny, may be relieued, and they which be in feare of their cruelty, may be comforted: and finally, that all Chriſtian Realms, and ſpecially this Realm of England, may by thy defence and protection continue in the truth of the Goſpel, and enioy perfect peace, quietneſs, and ſecurity: and that we for theſe thy mercies, ioyntly all together with one conſonant heart, and voyce, may thankfully render to thee all laud, and praiſe; that we knit in one godly concord, and unity, amongſt our ſelues, may continually magnifie thy glorious Name, who with thy Son our Sauiour Ieſus Chriſt, and the holy Ghoſt, art one Eternal, Almighty, and moſt merciful GOD: to whom be all laud, and praiſe, world without end.

AMEN.

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# A THANKS-GIVING FOR
## *the ſuppreſſion of the laſt Rebellion.*

O Heavenly, and moſt merciful Father, the Defender of thoſe that put their truſt in thee, the ſure Fortreſs of all them that flye to thee for ſuccour: who of thy moſt juſt judgements for our diſobedience, and rebellion againſt thy holy Word, and for our ſinful, and wicked living, nothing anſwering to our holy profeſsion, whereby we have given an occaſion that thy holy Name hath been blaſphemed amongſt the ignorant, haſt of late both ſore abaſhed the whole Realm, and people of *England*, with the terrour, and danger of Rebellion, thereby to awake us out of our dead ſleep of careleſs ſecurity: and haſt yet by the miſeries following the ſame Rebellion, more ſharply puniſhed part of our Country-men, and Chriſtian brethren, who have more nearly felt the ſame: and moſt dreadfully haſt ſcourged ſome of the ſeditious perſons with terrible executions, juſtly inflicted for their diſobedience to thee, and to thy Servant their Soveraign, to the example of us all, and to the warning, correction, and amendment of thy ſervants, of thine accuſtomed goodneſs, turning alwayes the wickedneſs of evil men to the profit of them that fear thee: who in thy judgements remembring thy mercy, haſt by thy aſsiſtance given the victory to

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thy Servant our Queen, her true Nobility, and faithful Subjects, with ſo little, or rather no effuſion of Chriſtian blood, as alſo might have juſtly enſued, to the exceeding comfort of all ſorrowful Chriſtian hearts; and that of thy Fatherly pity, and merciful goodneſs only, and even for thine own Names ſake, without any our deſert at all. Wherefore we render unto thee moſt humble, and hearty thanks for theſe thy great mercies ſhewed unto us, who had deſerved ſharper puniſhment; moſt humbly beſeeching thee to grant unto all us that confeſs thy holy Name, and profeſs the true, and perfect Religion of thy holy Goſpel, thy heavenly grace, to ſhew our ſelves in our living, according to our profeſſion: that we truly knowing thee in thy bleſſed Word, may obediently walk in thy holy Commandements, and that we being warned by this thy Fatherly correction, do provoke thy juſt wrath againſt us no more: but may enjoy the continuance of thy great mercies towards us; thy right hand, as in this, ſo in all other invaſions, rebellions, and dangers, continually ſaving, and defending our Church, our Realm, our Queen, and people of *England*; that all our poſterities enſuing, confeſsing thy holy Name, profeſsing thy holy Goſpel, and leading an holy life, may perpetually praiſe and magnifie thee, with thy only Son Jeſus Chriſt our Saviour, and the Holy Ghoſt: to whom be all laud, praiſe, glory and Empire, for ever and ever, *Amen.*

*FINIS.*